The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 3, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 a. m. and 3 p. m.
In All Saints' Church . . . . "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 a. m., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 p. m
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 p.m., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock a. m.
In Emmanuel Church . . . . 9 a. m., and 5 p.m.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for November.

4. Twenty-Second Sunday after Trinity.
11. Twenty-Third Sunday after Trinity.
18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

DECEMBER.

2. Advent Sunday.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire.
" 29. Massachusetts, Connecticut, Maryland.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

A Song of Praise.

I wandered forth, in summer time, a fair and sunny way,
And I revelled in the beauty of that joyful, joyful day.
My heart rose high within me, and my lips burst forth in praise.
And I blessed the Lord of Heaven, beneath the sun's bright rays.
And while I yet was speaking, I heard a whispering sound,
As Glory! glory! glory! were murmured all around;
It echoed from the mountain, it ascended from the stream,
It gushed in golden showers from every bright sunbeam;
It warbled in the wood bird's note, it breathed from every flower,
That blessed, blessed song of peace, that solemn, holy hour;
It trembled in the aspen tree above the church-yard grave,
It swelled in thrilling harmony with every dark sea-wave;
It glittered in the dew-drop, and it whistled in the breeze,
It joined in one wild chorus, and it died amongst the trees.
I listened, and I wondered, and I longed to praise the Lord,
To join that holy spirit song with solemn sweet accord.
And while I still was listening, I saw a wondrous sight,
Bright angel forms, with raiment pure and beautifully white,
Bright angel forms with golden harps, filled earth, and air, and sky,
And joined that sweet, unearthly song, that heaven-born melody.
"Oh, Glory, glory, mighty God! all glory mighty King!
All glory to the God of Heaven and to the Lamb we bring."
It sweetly, softly died away, beneath the bright sun-beam,
I gazed and thought and listened long—'twas all a blessed dream,
But oh! that glorious angel song, that heavenly spirit lay,
Will thrill and tremble round my heart, until my dying day.

B.

Selected Matter

Report of the Standing Committee of the Diocese of New-York.—1848-9.

The Standing Committee of the Diocese of New York, beg leave to report to the Convention, that the Committee was organized on the fifth day of October, by the choice of the Rev. William Berrian, D.D., as President; the Rev. Benjamin I. Haight, D.D., as Secretary, and Floyd Smith, Esq., as Assistant Secretary.

The following is a summary of their proceedings during the Conventional year.

I. Episcopal Services in the Year.

One of the first objects which claimed the attention of the Committee, from its intrinsic importance, and from the pressing requests which were preferred from some of the Clergy and Parishes, was the making provisions for the performance of Episcopal offices. After some unavoidable delay the Committee were enabled to notify the Diocese, on the 4th of November, that arrangements had been made, by which the Rt. Rev. Dr. Doane, Bishop of New-Jersey, would perform Episcopal Services during the month of November, and the Rt. Rev. Dr. Whittingham, Bishop of Maryland, from the first of December, until the meeting of the present Convention. The severe illness of Bishop Doane prevented his fulfilling his engagement. The only Episcopal act which he performed was the ordination of one Deacon, the Rev. Henry McVickar, to the Priesthood. Bishop Whittingham has devoted nearly five months to the Diocese. In selecting the Parishes to be visited by him, respect was had in the first instance to those which had not enjoyed the services of a Bishop since the Diocese was deprived of its own Diocesan; and secondly, to those which had been without Episcopal Services for the longest time. To these were added the adjacent Churches, in order to obviate as far as practicable the loss of time, and increase of expense and fatigue in any subsequent visitation. The Parishes thus designated were notified that the Bishop was ready to administer Confirmation, or perform any other Episcopal duty, if desired; and upon the receipt of a request for a visit from the Bishop, an appointment was made for him. In addition, special requests have been made by a large number of Parishes, for the services of Bishop Whittingham, which, with a few exceptions, have been met. Notwithstanding the heat of the past summer, and the prevalence of disease, he has been enabled punctually to fulfil all the appointments which were made for him, save in one instance, when his purposes was frustrated by a severe domestic affliction.

The Report of the services rendered by Bishop Whittingham, made to the Committee, is ds follows:

To the Standing Committee of the Diocese of New-York:

Dear Brethren—In compliance with your request to render my services where they should be required, in the administration of Episcopal functions in the Diocese of New-York, I have been able, during the portions of the year which I informed you would be at your disposal for that purpose, to officiate as follows:

December 2nd, 1848, I held an examination of Candidates for Priest's and Deacon's Orders, having been certified of their satisfactory passage of the Canonical examination.

The first Sunday in Advent, December 3d, in All Saints' Church, in the city of New York, I confirmed two persons, preached and admitted to the Holy Order of Priests, the Rev. Richard Whittingham, Jr., the Rev. Michael Scofield, and the Rev. Frederick W. Shelton, Deacons, administering the Holy Communion on the occasion.

On the same day, in the afternoon, I preached and confirmed twenty-nine persons at Zion Church, New-York; and at night, preached and confirmed thirty-seven persons in the Church of the Holy Trinity, Brooklyn.

Monday, the 4th, in St. John's Chapel, New-York, I admitted to the Holy Order of Deacons, Mr. John G. Barton; administering the Holy Communion on the occasion.

Wednesday, December 6th, on presentation of a Deed of Donation and request to consecrate, by Mary Warren, widow, of the city of Troy, builder and owner of the church, I consecrated to the honor and worship of Almighty God, the Church of the Holy Cross, Troy; preaching and administering the Holy Communion on that occasion.

In the afternoon of the same day, I held an examination of Candidates for the Priesthood. At eight I preached in St. Paul's Church, Troy.

On Thursday, December 6th, in the Church of the Holy Cross, Troy, I admitted to the Holy Order of Priests, the minister of the church, the Rev. John Ireland Tucker, and the Rev. John Wragg Shackelford, Deacons; preaching and administering the Holy Communion on the occasion.

On the second Sunday after the Epiphany, January the 1th, in the Church of the Holy Apostles, New-York, I preached, confirmed forty-nine persons, and celebrated the Holy Communion.

On the Third Sunday after the Epiphany, January the 21st, in the Church of the Annunciation, New-York, I preached and confirmed twenty-three persons. In the afternoon I preached in Trinity Church, New York.

On the Fourth Sunday after the Epiphany, January 28th, I preached in the morning in All Saints' Church, New-York; in the afternoon, in Grace Church, Brooklyn; and at night, in St. Paul's Chapel, New-York.

On Septuagesima Sunday, February 4th, in St. Clement's Church, New York, I preached, confirmed twenty-three persons, and administered the Holy Communion. In the afternoon, I preached and confirmed forty persons in St. Luke's Church, New-York.

Sexagesima Sunday, February 11th, in Calvary Church, New-York, I preached and confirmed forty-one persons in the morning; and preached again in the afternoon. On the next day I administered confirmation privately, with suitable accompanying services, to a hopelessly diseased person, presented by the rector of the same church.

On Quinquagesima Sunday, February 17th, I preached, confirmed twenty-two persons, and celebrated the Lord's Supper in the Church of the Holy Communion; and in the afternoon preached at the Church of the Annunciation; both in New York.

On Ash Wednesday, in St. Paul's Chapel, New-York, I preached and confirmed twenty-five persons.

On the First Sunday in Lent, February the 25th, in the morning I preached, and confirmed fifteen persons, and administered the Holy Communion in Emmanuel Church, New-York; in the afternoon, I preached and confirmed thirteen persons in St. Luke's Church, Brooklyn; and at night, preached and confirmed forty-six persons in Calvary Church, Brooklyn.

On Friday, March 2d, in the afternoon, I confirmed a sick person belonging to St. Mark's Church, Williamsburgh, in private, with appropriate services. And at night, I preached and administered confirmation to fourteen persons, in St. Mark's Church.

Saturday, the 3d, I held an examination of Candidates for Priest's and Deacon's Orders, after evening prayers, in Trinity Church, New-York.

On the Second Sunday in Lent, the stated Lent Ordination for the Diocese was holden, in Trinity Church, New-York; on which occasion I preached, administered the Holy Communion, and admitted to the Holy Order of Deacons, Alonzo G. Shears, late a minister in the Methodist connexion, and Henry Norman Hudson; and to that of Priests, the Rev. Henry B. Bartow, the Rev. Cornelius R. Duffie, and the Rev. John C. Sterling, Deacons. In the afternoon of the same day, I preached and confirmed thirteen persons in St. Philip's Church, New-York; and at night I preached and confirmed twenty-two persons in the Church of the Epiphany, New-York.

On Saturday, May 12th, I held an examination of a Candidate for Deacon's Orders; being certified of his having satisfactorily passed the Canonical examinations.

On the Fifth Sunday after Easter, May, 13th, in Trinity church, Elkton, in my own Diocese, I admitted to the Holy Order of Deacons, Thomas Applegate, a Candidate for Holy Orders in the Diocese of New-York, and formerly a minister of the Baptist persuasion.

On Wednesday, June the 5th, I preached and confirmed twenty-nine persons in St. Luke's Church, Catskill.

On Thursday, June the 7th, I laid, with appropriate solemnities, the corner-stone of the Chapel of the Holy Innocents, designed for a free chapel of ease of St. Paul's Church, Albany. At night I preached and confirmed thirty-six persons in St. Paul's Church.

On Friday, the 8th, in the morning, I preached and confirmed twelve persons in St. Peter's Church, Albany; and in the afternoon, preached and confirmed fifteen persons in Trinity Church, Lansingburgh.

Saturday, the 9th, I preached and confirmed nineteen persons in St. George's Church, Schenectady, in the morning; and preached and confirmed five persons in St. John's Church, Cohoes, in the afternoon.

On the first Sunday after Trinity, June 10th, in Trinity Church, West Troy, I preached and preached and confirmed twenty-eight persons in the Church of the Holy Cross; and at night, preached and confirmed thirty-three persons in St. Paul's Church, Troy.

Monday, the 11th, I preached and confirmed thirty-one persons in Christ Church, Hudson, in the morning; and preached and confirmed twenty-three persons in the Church of St. John the Evangelist, Stockport, in the afternoon.

On Tuesday, the 12th, in St. Paul's church, Red Rook, I preached and confirmed six persons.

On Wednesday, the 13th, in St. Peter's church, Lithgow, I preached and confirmed four persons; and in the afternoon, in a school-house at Hitchcock's corner, (for the congregation of St. Thomas's church, Amenia,) preached and confirmed four persons.

Thursday, the 14th, in the Union Meeting House at Beekmanville, Dutchess county, I preached and confirmed seven persons; and in the evening, at Zion Church, Wappinger's Creek, preached and confirmed thirteen persons.

Friday, the 15th, I preached and confirmed five persons in Trinity Church, Fishkill, in the morning; and preached and confirmed eleven persons in St. Anna's Church, Fishkill Landing, at night.

Saturday, the 16th, I preached and confirmed four persons in St. Paul's Church, Pleasant Valley, Dutchess county.

On the Second Sunday after Trinity, June the 17th, I preached and confirmed twenty-seven persons in Christ Church, Poughkeepsie, in the morning; and in the afternoon, preached and confirmed thirty-two persons in St. James's Church Hyde Park.

Monday, the 18th, I preached and confirmed five persons in St. Phillip's Church, Phillipstown, Putnam county, in the afternoon; and preached and confirmed nine persons in St. Mary's Church, Cold Spring, at night.

On Tuesday, June the 19th, I held an examination of a Candidate for Priest's Orders.

On Wednesday, the 20th, in St. Philip's Church, New York, I admitted the Rev. Samuel Vreeland Berry, Deacon, assistant minister of the congregation, to the Holy Order of Priests; preaching and administering the Holy Communion on the occasion.

On Saturday, the 23d, I preached and confirmed ten persons in a school-house, for the congregation of Christ Church, Piermont, Rockland county.

On the Third Sunday after Trinity, in the morning, I preached, confirmed ten persons, and administered the Holy Communion, in St. John's Church, Brooklyn; in the afternoon, confirmed nine persons in St. Simon's Church, New York; and at night preached and confirmed nine persons in the place of worship of the Church of the Good Shepherd, New York.

On Monday, June the 25th, on presentation of a Deed of Donation and request to consecrate, by the Rector, Churchwardens, and Vestry, I consecrated to the honor and service of Almighty God, the Church of the Intercession, Carmansville, on New York island, preaching and administering the Holy Communion on the occasion.—In the afternoon, at St. Andrew's Church, Harlem, I preached and confirmed thirteen persons; and at night, in St. Mary's Church, Manhattanville, I preached and confirmed eleven persons.

On Tuesday, June the 26th, on presentation of the usual Deed by the Rector, Church Wardens and Vestry, I consecrated to the honor and service of Almighty God, Grace Church, Brooklyn; preaching and administering the Holy Communion on the occasion. In the afternoon, at the Church of St. Cornelius the Centurion, on Governor's Island, I preached and confirmed ten persons.

On the afternoon of Friday, the Feast of St. Peter, I held an examination of Candidates for Priest's and Deacon's Orders, being certified of the due passage of the Canonical examinations of the latter.

On Saturday, June the 30th, in St. Peter's Church, Westchester, I preached and confirmed thirty-nine persons.

On the Fourth Sunday after Trinity, July the 1st, I held a special ordination in the Church of the Holy Trinity, Brooklyn; and after preaching, admitted to the Holy Order of Deacons, William Mortimer Willian, Edwin Ruthven Trumbull Cook William James Frost, George Barnard Draper, William Whittingham Olssen, Samuel Hollingsworth, and Joseph William McIlwaine, Candidates for Holy Orders in the Diocese of New York; and at the request of the Rt. Rev. the Bishop of Wisconsin, John McNamara, Candidate for Holy Orders in that Diocese; and to the Order of Priesthood, the Rev. Thomas Stafford Drowne, Deacon, assistant minister of the church in which the administration took place. In the afternoon of the same day, in the upper room occupied by the Church of the Holy Martyrs, New York, I preached and confirmed eight persons; and at night, in St. Stephen's Church, New York, preached and confirmed forty-six persons.

On Thursday, the 16th of August, I preached and confirmed one person in St. Luke's Church, Mechanicsville, in the morning; and preached and confirmed two persons in St. John's Church, Stillwater, in the afternoon.

On Friday, the 17th, in the Presbyterian Meeting House, at Schuylerville, I said morning prayer and preached.

On Saturday, the 18th, in the morning, I preached and confirmed thirty-three persons, in Bethesda Church, Saratoga Springs; and in the afternoon, preached and confirmed fourteen, in Christ Church, Ballston Spa.

On the Eleventh Sunday after Trinity, August 19th, I preached and confirmed four persons, and administered the Holy Communion in Christ Church, Duanesburgh.

On Monday, the 20th, I preached and confirmed fifteen persons in St. John's Church, Johnstown, Montgomery county.

On Tuesday, the 21st, on presentation of the usual Deed by the Rector and Vestry, I consecrated to the honor and service of Almighty God, Grace Church, Cherry Valley, Otsego county; preaching, confirming four persons, and administering the Holy Commonion on the occasion.

On Wednesday, the 22d, in Christ Church, Cooperstown, I preached, confirmed thirteen persons, and administered the Holy Communion.

On Thursday, the 23d, I preached and confirmed five persons in Immanuel Church, Otego.

On Friday, the Feast of St. Bartholomew, I preached and confirmed fourteen persons in St. Matthew's Church, Unadilla.

On Saturday, August 25th, I preached and confirmed eleven persons in Christ Church, Gilbertsville.

On the Twelfth Sunday after Trinity, August 26th, in Zion Church, Butternutts (now Morris,) I preached and confirmed eight persons in the morning; and preached again the afternoon; and preached a third time in the Presbyterian Meeting House, at Nobleville, New Lisbon.

On Monday, August the 27th, in the morning, I preached and confirmed one person in the Baptist Meeting House, at West Burlington; and in the afternoon, preached and confirmed two persons in a Methodist Meeting House at Exeter, for the congregation of St. John's Church, Exeter.

On Tuesday, the 28th, I preached, confirmed four persons, and administered the Holy Communion, in St. Luke's Church, Richfield.

On Wednesday, the 29th, in the morning, I preached and confirmed nine persons in Emmanuel Church, Little Falls, Herkimer county; and in the afternoon, preached in Trinity Church, Fairfield.

On Thursday, the 30th, I preached and confirmed one person for the congregation of Grace Church, Norway, in the Union Meeting House at that place.

On Saturday, September the 1st, I preached, confirmed eight persons, and administered the Holy Communion in Christ Church, Morristown, St. Lawrence county.

On the Thirteenth Sunday after Trinity, September the 2d, I held an examination of a candidate for Priest's Orders, in Canton, St. Lawrence county, and at Grace Church, in that place, admitted the Rev. Minot M. Wells, Deacon, to the Holy Order of Priesthood. On that occasion I preached, confirmed nineteen persons, and administered the Lord's Supper. After the public service, I administered Confirmation privately, with appropriate service, to a person hopelessly ill

In the afternoon of the Sunday, I preached and confirmed eight persons in Trinity Church, Potsdam.

On Monday morning, September the 3d, I joined a couple in holy matrimony in Trinity Church, Potsdam, and preached, confirmed five persons, and administered the Holy Communion, for the congregation of Grace Church, Norfolk, in the Methodist Meeting House at that place. In the afternoon, I preached and confirmed three persons in St. Paul's Church, Waddington.

On Wednesday, September the 5th, I preached and confirmed five persons in St. Mark's Church, Malone, Franklin county, in the morning; and in the afternoon said evening prayers, and preached in the Congregationalist Meeting House at Chateauguay, for the newly organized congregation of St. Peter's Church, Chateauguay.

On Thursday, September the 6th, at night, I preached and confirmed eight persons in Trinity church, Plattsburgh, Clinton county.

On Friday, September the 7th, I preached and confirmed one person in Christ church, Hampton, Washington county.

On Saturday, the 8th, I preached, confirmed seven persons, and administered the Holy Communion, in Trinity church, Granville.

On the Fourteenth Sunday after Trinity, September 9th, in the morning, I preached, confirmed twenty-three persons, and administered the Holy Communion in St. John's church, Troy.

On the same day, at night, in an upper room occupied by the congregation of Grace church, Albany, I preached and confirmed thirteen persons.

On Monday, September the 10th, on presentation of the usual Deed by the Rector and Vestry, I consecrated to the honor and service of Almighty God, Trinity church, in the city of Albany, on which occasion I preached, confirmed thirty persons, and administered the Holy Communion.

The fulfilment of an appointment for Wednesday the 12th, at St. John's church, Monticello, Sullivan county, was hindered by severe domestic affliction.

On Friday, September the 14th, in the morning, I preached and confirmed four persons at Christ church, Tarrytown, Westchester county; and in the afternoon preached and confirmed eleven persons in St· Paul's church, Sing Sing.

On Saturday, the 18th, in the morning, I preached and confirmed seven persons in St. Paul's church, Eastchester; in the afternoon, laid the corner stone of St. Paul's church, Morrisania village, with the use of the office appointed for such occasions in this Diocese; and at night, preached and confirmed thirty-nine persons in St. Ann's church, Morrisania.

On Sunday, the Fifteenth after Trinity, September 16th, I said morning prayer, preached, and confirmed nineteen persons in Grace church, Brooklyn. After the public services, I privately confirmed, at her own lodging, a member of the same congregation dangerously ill.

On Monday, September the 17th, in the morning, I confirmed fourteen persons in Grace church, Jamaica, Queen's county; and in the afternoon, preached and confirmed thirty-four persons in Trinity Church, Rockaway.

The sum of these services is as follows:—I have examined and ordained twenty Deacons and eleven Priests, at one stated and seven special Ordinations; have consecrated five churches, and laid two corner-stones of churches; have confirmed thirteen hundred and fifty-eight persons, at eighty-nine administrations of the rite; have administered the Holy Communion twenty-five times; have preached one hundred and two times, and have delivered eighty-eight other addresses. In order to attend these ministrations, I have travelled about three thousand six hundred and fifty miles.

To the laborious, patient and unwearied kindness of your Secretary, I am indebted for most valuable aid in the discharge of the duties assigned me by your request; and to the clergy and laity generally, among whom I have been sent by your appointments, I take this mode of tendering, through you, my hearty acknowledgment of the great forbearance and cordial kindness with which my services have been received.

I should do wrong, not to inform you how deeply I have been impressed with the conviction, that the Diocese is suffering greatly in consequence of its present anomalous position; in reference, more especially, to the wide field open in so many quarters for the extension of the Church, and now either neglected, or of necessity most imperfectly occupied.

Very faithfully and affectionately,
Your friend and servant in Christ,
William Rollinson Whittingham,
Bishop of Maryland.

New York, September 19, 1849.

(To be continued.)

Communications.

For the Churchman.

Bristol Charity School and its Founder.

Perhaps Mr. Editor, the following notices of one of the Charity Schools of England, and of its founder, may be new and interesting to many of your readers. I find it in Howitt's "Haunts and Homes of the British Poets," in his notice of the wonderful boy Chatterton who received his education at the school in Bristol here referred to.

"The school on St. Augustine's Back exists, and is likely to exist. It is one of those endowments founded by the great merchants of England, which if they had been preserved from the harpy and perverting fingers of trustees, would now suffice to educate the whole nation. This school founded at a comparatively recent date, and in the midst of an active city like Bristol, seems to be well administered. There you find an ample school-room, dining-hall, chapel and spacious bedrooms;—all kept in most clean and healthy order; a hundred boys in their long, blue, full-skirted coats and scarlet stockings, exactly as they were in the days of Chatterton.

To the admirers of genius, and the sympathizers with the strange fate of Chatterton, a visit to this school must always be a peculiar gratification; and under the improved management of improved times, and that of a zealous committee, and so excellent a master as the present one, Mr. Wilson, that gratification will be perfect. All is so airy, fresh, and cheerful; there is such a spirit of order evinced even in the careful rolling up of their Sunday suits, with their broad silver-plated belt clasps, each arranged in its proper place, on shelves in the cloister-room under every boy's own number; and yet without that order degenerating into severity but the contrary,—that you cannot help feeling the grand beneficence of those wealthy merchants who, like Edward Colston, make their riches do their generous will forever; who become thereby the actual fathers to their cities to all generations; who roll in every year of the world's progress some huge stone of anxiety from the hearts of poor widows; who clear the way before the unfriended but active and worthy lad; who put forth their invisible hands from the heaven of their rest, and become the genuine guardian angels of the orphan race for ever and ever; raising from those who would otherwise have been outcasts and ignorant laborers, aspiring and useful men, tradesmen of substance, merchants, the true enrichers of their country, and fathers of happy families. How glorious is such a lot! how noble is such an appropriation of wealth! how enviable is such a fame! And amongst such men there were few more truly admirable than Edward Colston.

He was not merely the founder of this school for the clothing, maintaining and apprenticing of one hundred boys, at a charge of about £40,000, but he also founded another school in Temple st., to clothe and maintain forty boys at a cost of £3,000; and he left £8,500 for an almshouse for twelve men and twelve women, with 6 shillings per week to the chief brother, and 3s per week to the rest, with coal &c.; £600 for the maintaining of six sailors in the Merchant's Almshouse; £1,500 to clothe, maintain, instruct and apprentice six boys; £200 to the Mount workhouse; £500 to rebuild the Boys' Hospital; £200 to put out poor children; £1,200 to be given in £100 a year for twelve years, to apprentice the boys with, £10 each for his school; £1,230 to beautify different churches in the city; £2,500 to St. Bartholomew's Hospital in London; and £2,000 to Christ Church school in London; £500 to St. Thomas's Hospital; £500 to the Bethlehem Hospital; £200 to New Workhouse in Bishopgate Without; £300 to the society for propagating the Gospel; £900 for educating and clothing twelve poor boys and twelve girls at £45 yearly, at Mortlake in Surrey; to build and endow an almshouse at Sheen in Surrey, sum not stated; £6,000 to augment poor livings; besides various other sums for charitable purposes. All this property did this noble man thus bestow on the needs of his poorer brethren, without forgetting as is often the case on great occasions, those of his own blood relatives to whom he bequeathed the princely sum of £100,000. But like an able and wise merchant, he did not merely bequeath these munificent funds, but he performed all these charitable works in his life time; invested revenues for their support in trustees' hands; lived to see the trusts justly executed, as they are at this day; and saw with his own eyes the good effects of all his establishments. Great too, as were these bequests, they were not the result of hoarding during a long, penurious life, as is often the case, to leave a boastful name at his death; his whole life was like the latter end of it. True he did not marry, and when urged to it, used to reply with a sort of pleasantness, 'every helpless widow is my wife, and her distressed orphans my children.' His daily existence was one of the noblest acts of Christian benevolence; and his private donations were not less than his public.—He sent at one time £3,000 to relieve and free debtors in Ludgate by private hand; freed yearly those confined for small debts in Whitechapel prison, and the Marshalsea; sent £1000 to relieve distress in Whitechapel; twice a week distributed beef and broth to all the poor around him; and were any sailor suffering or cast away in his employ, his family afterwards found a sure asylum in him."

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIII.—A DREAM.

[Continued.]

Then an old man, an hundred years old, who sat not far from Jesus, and whose head was white so that the snow could not whiten it, rose up, and leaning on his staff, he said: Brethren, to me, who am the child of other days, and whose weary limbs can no more keep pace with the present march of intellect, it seemeth very strange that there should be any question concerning this man, whence He is.

I grant you, that he harangued, and ate; that he thirsted, and drank; that he was weary, and slept. History informs us that many of his first followers found it more difficult to believe him a man than a God, and were led into an opinion that his body was merely an appearance, or phantasma, and quoted for this opinion the passages that speak of his being "*in form and fashion as a man.*" The writings of John plainly combat this opinion, and he found it necessary in his days to say, that "every spirit that confesseth not that Jesus is come *in the flesh*, is not of God."

I grant you, then, that he was flesh and blood; but I ask you to tell me why this fact is so often and so strongly stated in the scriptures. It is nowhere said, that Paul, or Peter, or John, "was made flesh and dwelt among us"; or that Esaias, or David, or Moses, was "manifested in the flesh". But incessant pains are taken to impress us with the fact, that He of whom we speak was actually "born of a woman," and "took on him the nature of men," and "was made flesh and dwelt among us," and, as if he had been invisible before, was actually "*seen of angels.*" How absurd would it be to say of Moses or of Paul, that "forasmuch as the children are partakers of flesh and blood, he also himself took part in the same," and that he "was made in the likeness of men," and, as a "great mystery," was "seen of angels!" To me the proofs of his Humanity are the proofs of his Divinity.

I grant you, that he wept and suffered, that he groaned in spirit and was troubled, that he suffered a desertion which martyrs never knew, that he endured an agony which martyrs never felt, that he was baptized with a bloody sweat that martyrs never suffered, that he died amid a darkness that martyrs never saw. But I expect you to explain why apostles may be slain, and a hundred millions of the pure and good may pour out their hearts' blood, and it may all fall to the earth as unnoticed as the rain, while, among all deaths before or after, the death of this One stands out alone, with a virtue that a universe of martyrs and an ocean of their blood could not possess? Read the testament of the Testator, and mark how often, and in what amazing terms, the blood of Christ is named. Nay, in an hour when he washed his servants' feet, and the feet that were swift to shed his blood, humble and meek though he was, he commanded that, as the streaming altar, four thousand years, and in a thousand lands, had pointed the nations forward to his death, so the red cup on the altar still should point us for ever backward to his blood And while this was the absorbing theme on earth, if you will believe his servant John, he saw a Lamb as it had been slain in heaven, the only Being in the universe that carried into heaven the vestiges of suffering, while prostrate thrones and principalities do their unwearying homage to the Lamb. Such evidences that he died, nay, I will say, the cup alone that he commanded us to keep forever full, is to me the evidence that he was more than man.

Now, have you never observed in scripture, how an immeasurable gulf is spread continually between the Creator and the creature, to prevent the possibility of creature or man-worship? But with respect to Jesus Christ, when the world had now been waiting, and the whole creation groaning, through forty centuries, for the seed of the woman to bruise the serpent's head, a pomp and circumstance attend him, eclipsing entirely the visions of the prophets. A star is born at his birth; a sun expires at his death; and the choirs of the angels that sang and shouted together when man was "made in the likeness of God," sang in a sweeter and more exalted strain when God was made "in the likeness of men." The whole natural world, with its winds and its seas, obeys him; the world celestial, with Moses and Elias and its angels, minister around him; the dark infernal world fall at his feet, and cry, "Art thou come to torment us before the time!" For three hundred years, the Jews that believed not, disputed not these facts, but attributed them to the power of Beelzebub, or to the Great Name stolen from the temple. Tell me, if you can, a name by which God is known, that the Scriptures do not challenge for Christ. Tell me, if you can, a work of God, even to the creation of the Universe, that the scriptures do not ascribe to Christ. Tell me of a heaven, if you can, where the scriptures do not represent the high and happy myriads as paying Him their highest worship.

That this should be the case at all, I call upon you to explain. That it should be done without one single word of caution against mistaking him for God, I ask you again to account for. And that it should be done, where the scriptures well know the tendencies of the world to man-worship, and the belief of the world that gods had appeared in human form, and that the greatest of these Avatars was yet to come, is a problem I *demand* of you to solve.

But why do I grow warm? Yourselves have heard his answers. Tell me, are they the answers of one who wishes to be regarded as a man, or as a God? Yet they are the answers of one meek and lowly of heart, who gave his back to the smiters, and hid not his face from shame and spitting, who washed the feet of the fishermen, and dipped in the dish with Judas, who pressed the cross to his bosom, and for a universe of crowns would not have pretended without right to the glory of his Father. When they of Lystra fell at the feet of Paul and Barnabas, supposing them to be gods, they ran in among the people, and rent their clothes, and cried "Sirs, why do ye these things? we also are men of like passions with yourselves;" but Jesus did not lift up from the earth the women that "held him by the feet and worshipped him." When Cornelius fell down to worship at the feet of Peter, "Peter took him up, saying, I myself am a man"; but when the same Peter fell down to worship at the feet of Jesus, crying, "Depart from me, O Lord, for I am a sinful man", Jesus did not raise him from his knees.—When John fell down before the angel to worship him, the bright angel raised him up and said, "See thou do it not, for I am thy fellow servant. and of thy brethren the prophets; worship God"; but when the same John, with the eleven, fell "wondering and worshipping at the feet of Jesus", Jesus neither reprimanded nor forbade. Neither did he forbid the blind man, nor the leper, nor the disciples in the ship, nor the ruler of the synagogue, nor the Syrophenician mother. In all the scriptures there is not one word, to put the world upon its guard. And the coming of Christ, instead of destroying idolatry, has restored and fortified it, according to yourselves, through the space of twenty centuries; while the only nation that has taken ground against the idolatry, is torn from its sanctuaries, and scattered to the winds of heaven. Six hundred years ago, a devout Rabbi exclaimed, "I would fain learn of thee, out of the law and the prophets, why we are thus smitten with this long captivity, which I may call the perpetual anger of God? For it is now above a thousand years since we were carried away captive by Titus; and yet our fathers, who worshipped idols, and killed the prophets, and cast the law behind their backs, were punished only with seventy years captivity, and were then brought home again; but, for us, there is no end of our calamities, nor do the prophets promise us any."

And what have you to oppose to all this reasoning? Only that you have discarded mysteries, and will believe only what you can comprehend. Then, brethren, have you changed places with your Maker. Ye are as gods, and He is God no more! He must reveal nothing, and do nothing but what Reason shall approve and comprehend! If then God had given you a Reason capable of grasping only the half of what now you comprehend, according to this, the other half that you now understand would not be true. Your Reason then is the god, and nothing must exist or be without Its leave. You will not acknowledge the Infinite, because he is infinite—the Incomprehensible, because he is incomprehensible—God, *because he is GOD!* For my part, I adore Him, *because* I cannot comprehend Him. A Being *I* could comprehend would not be God; as the thing comprehended could not be greater than that which comprehends it. Ye say it is the province of reason to account for facts; account to me, then, for the facts I have adduced respecting the meekest of the sons of men; and beware lest, in escaping from a single sublime fact beyond your comprehension, you do not involve yourselves in labyrinths out of which reason cannot light you. It is the province of reason to discover truth, not to create it: ye may sit here a thousand years, but ye can never make that true which before was false, nor that falsehood which was truth before. Ye talk of Liberty, as if liberty consisted in denying and defying truth. I cannot see that it is derogatory to reason, or any infringement upon liberty, or a bar to progress, to believe the truth. If to believe that two and two are four is to surrender our liberties, or is to prevent our progress, then are we all yet slaves, and only the brutes are free. And are we no longer to believe that two and two make four, because it is an old opinion, or because the Papists have believed it? No! Let *Truth* be wedded to *Liberty;* then will the healthful progeny be *Progress.* Then ask not with Pilate, "What is truth?" and, like Pilate, turn yourselves away and go out; but weigh the answers that ye have heard Him give. To use, with slight variation, the words of one who confesses that he "had his moments of conviction,"* "If the answers of Socrates were those of a philosopher, the anwers of Jesus were those of a God." Even as one of your own poets† has said, "If ever God was man, or man God, Jesus Christ was both." I therefore give my sentence in the words of an Apostle, that "THIS IS THE TRUE GOD AND ETERNAL LIFE."

Then a young man, of exceeding beauty, whose locks were like the raven's, and his forehead white like the lily, and his cheek the color of the summer rose, and none could perceive that it was the pencilling of a deep disease, stood up and said:—Brethren, it is one of our principles, and is now getting to be better understood, that "man is not responsible for his belief;" and therefore, I have heard the venerable father patiently. But, I have weighed his reasonings, and although they appear to have consistency and fervor, I find them to be but exhalations and mists from the cells and cloisters of the dark ages. For me, I rejoice to say, with one styled evangelical, that "I know nothing of those ages which knew nothing." We live in the happier days of Light, Liberty, and Progress. We have carried all the outworks of Popery; to-day, we take the citadel!

That Jesus was in advance of his countrymen and times, or, that he stands, if you please "in the foremost list of those true heroes who have died in the glorious martyrdom of Liberty, braving torture, contempt, and poverty, in the cause of suffering humanity,"‡ many of you will admit. But do not tell us that he was God, because the church through a long age of ignorance and tyranny believed it, for that, to an enlightened mind, is sufficient reason for denying it. Do not tell us, that the Apostles worshipped him and believed him to be God, as the Hindoos believe in their Avatars; for if the dogma be absurd, we have better facilities for detecting that absurdity, than had the fishermen of Galilee. Do not tell us, that even Jesus himself, in giving such answers as he did, feeling himself so far in advance of his age and nation, believed himself that a God dwelt in him; for of this we have the means of more dispassionately judging than had a carpenter of Nazareth. We have long since agreed to break the spell of superstition, creed, and dogma, and to believe those truths alone that Reason alone can reach. Our fathers took the name of Protestant, and did nobly in their days; let us add new lustre to their name, and do as nobly in ours. What they began, let us finish; they began by not bowing at the Name, let us finish by not submitting to the Thing. They began by banishing from men's eyes the symbol of atonement; let us finish by banishing from men's minds the dogma of the Cross. Our watchword is Progress; but Progress we shall never make, until we shall have burst the chains that have bound humanity these sixty centuries. We must throw off the whole encumbering and entangling load at once. Jesus was Messiah, if you please; and the inspiration and the developements of Nature dwelt largely in him; but there have been other Messiahs, and there are Messiahs still to come; for nature hath understanding, and knoweth when to throw off decay, as a tree throweth off its dead limbs and leaves; the whole creation travaileth in pain as you see; and the womb of our mother earth, made fruitful by the Spirit of Nature, is pregnant with the apostles of her own regeneration. I give my sentence then, that Jesus was God, only as the Soul of the Universe, the Spirit of Nature, the Principle of Life, which breathes in all things, made him partaker at once of her divinity and of her agony for the world's amelioration. But we do not need the individual Messiah any more. The people have their redemption in their own hands. The Spirit of nature has kindled in their hearts an inspiration that many waters cannot quench. There is an afflatus upon the nations, not to be mistaken, inspiring them with the same simultaneous thought, impelling them to the same enrapturing goal. The past is hopeless, and belongs to others; the future with "hopes' flowing even" is ours. Judaism made its experiment, and it is gone; what men have heretofore called Christianity, has made also its experiment, and let it also go. I am no prophet, and claim only to be a sharer of that inspiration with which the breast of the nations is swelling, and profess only to reflect the feelings of the large majority of the people whom we represent, when I utter the bursting conviction, thyt as Christianity emerged from Judaism, so out of the carcase of this gigantic worm a new and bright and glorious Trinity, of Reason, Liberty, and Progress, is about to rise and scatter upon earth, from its bright wings, the dew of a celestial morning, the light of an unclouded day, the magnificence of a true millenium.

ONE OF THREE HUNDRED.

[To be Continued.]

For the Churchman.

The Catholic Church, retaining the essential features of the primitive evangelical system, which popery corroded with errors, and which ultra-protestantism has sacrificed to its self-will, would keep the Bible's doctrinal and practical truths, of which she is the divinely appointed appointed witness, before her members, and before the world, by the daily use of the public offices of her liturgy, Daily in the morning, and daily in the evening, would she have men resort to her temples, there to confess their manifold sins and wickedness, with humble, lowly, penitent, and obedient hearts; to receive, if they truly repent, and unfeignedly believe His holy gospel, through the ministry for which He hath given power and commandment to His Priests, God's pardon and absolution; to render thanks for the great benefits that they have received at His hands; to set forth His most worthy praise; to hear His most holy word; and to ask those things which are requisite and necessary as well for the body as the soul. Thrice in each week, she would call them to meek prostration before the throne of the heavenly grace in the comprehensive and heart-stirring effusions of her Litany. On Sundays and other holy days and seasons, she presents modifications and enlargements of her usual services, deeply interesting and edifying to the pious heart, adding solemn emphasis to her testimony for God before the world, and her authoritative call upon the world to turn to God; and usually directing special attention to some event in her Master's life, some truth or duty of His religion, or the Godly example and teaching of some saint or martyr to whose worth and excellence the Holy Ghost hath testified in His written inspiration. And daily, if the faith and devotion of His Priests and people be true and warm enough, and have enough of life and energy, would she have them draw near with faith, and take and eat the broken bread which is the communion of the body of Christ, and drink the blessed cup which is the communion of His blood.

True: much of all this had well nigh become a dead letter. The enmity of the natural heart to God and goodness, and the ever ready sympathy with it of the world, and the flesh's ingenuity to find reasons for indevotion and neglect of sacred things, and the devil's watchful care to keep both enlisted in his service, in their solicitude to mingle good things with the evil in the work of protestantism, and mar and soil reformation by unauthorised and unchristian change, had nearly left to popery the daily ministrations of the sanctuary; and detracting from the good work of Catholic reform, sympathized with the indevout spirit which warred against Catholic order and piety, cast out the primitive provisions for keeping bright and constant the flame of evangelical devotion, and caused the house of prayer to be barred against worshippers for nearly six-sevenths of every year. Still, however, the branches of the Reformed Catholic Church had grace preserved to them to keep in their standards, their testimony unbroken to the Church's duty to her God and Saviour, to her members, and to the world in which she was placed as His perpetual messenger and dispenser of the gospel: provision for daily service has always remained: in cathedrals of the mother branch, such service continued to be celebrated: Litany Days and Holy Days had, here and there, in places indeed too few and far between, found devout ministers and people to honor them. A long while, however, things continued but so. Of late it has been better. A more genuine spirit of prayer and supplication has been poured upon the Church. The priests of the Lord have more fully realized their duties and responsibilities. His people have loved Him more, and taken more delight in His service. Our eyes have been blessed with seeing, and our ears with hearing, how God has stirred up, in divers places, the wills of His faithful flock to hear their shepherd's voice, and join him when day by day, he goes into the house of the Lord, there to execute the public duties of his holy office. This is a matter of great joy to the pious, and a hopeful sign and earnest of good to the Church and nation, and to the souls of Christians. Let prayers, and efforts, and influence, be consecrated to an increase of the blessing. A just appreciation of the renunciations, the faith, and the devotion and obedience pledged in baptism, is enough for this.

The world suggests that all of required duty is discharged by attendance at Church on Sundays. Suppose this to be so: Is the service of God in His temple so grievous a burden, so unwelcome an employment, so unprofitable an exercise, that we will closely confine ourselves to that degree of it which we feel compelled to regard as strictly required duty? Not so the servant of mammon long after his gains have reached what is needed for the comfortable support of his family, and the reasonable and fitting demands of the state of life to which it has pleased God to call him. Not so the votary of pleasure long after he has attained to all the recreation that health and comfort require, and all the indulgence which sound reason will regard as characterised by wholesome moderation: nay, long after the overleaping of that moderation is deeply impressing its sad consequences on both body and mind. Gain and pleasure are still held dear, and still assiduously sought, by these "children of this world."

And surely the Christian whose heart is right with God, and whose faith is truly evangelical, will not be moved by nice calculation of what he cannot but own is *duty*, in determining on the service he will render to His God and Saviour, its degree, its kind, its disinterestedness, and the efforts and sacrifices he will make for it. When he feels that his worldly comfort and welfare are in any degree independent of the good pleasure and constant blessing of his God, and that the comfort and welfare which are spiritual and eternal, are safe without the constant long suffering, pardoning, sparing, directing, furthering, and sanctifying grace of Christ; then, and not till then, can he with reason, and without the height of ingratitude and presumption, adopt the principle of taking no pains, encountering no inconvenience, and making no sacrifices, for the service of his God, beyond what he regards as positively required duty.

But the Christian who is truly renewed in the spirit of his mind, cheerfully owns and feels that *duty* is not a little measured by *opportunity*; and as cheerfully applies the principle to the facts, that the Church provides daily morning and evening prayer; that they are accessible to him; and that no hindrance is presented by what can fairly be considered a duty of the state of life to which it has pleased God to call him.

Fully admitting that there are cases—many cases—in which attendance on week-day service often, sometimes at all, is impracticable, for good and sufficient reasons; I would yet affectionately ask, whether, in some instances in which this is apparently true, there might not, without disadvantage to any interest of serious importance in true Christian regard, be such arrangements made as to remove the hindrance; and whether in point of fact, time more than enough for attendance at the daily service is not often wasted in idleness, in unneeded rest or recreation, or in employment by no means essential to the faithful discharge of duty.

To the Christian who professes to be always and earnestly seeking a better country, that is, a heavenly; who truly desires to be directed and aided in his journey thither; who cherishes an humble and contrite sense of his guilt, unworthiness, native corruption, and spiritual weakness; who feels that all his hope rests in his being justified only for the merit of his Lord and Saviour Jesus Christ, trusted on by that faith which receives Him as He is revealed by the Holy Ghost, and which loves Him and obeys Him with all the heart, mind, soul, and strength; who reposes for the will and power to have this faith on that Holy Ghost's gracious influences; who, thoroughly aware of the dangers and temptations constantly spread in his path by the world, the flesh, and the devil, would be constantly guarded against them; and who feels the want of true comfort in sorrow, direction in doubts, and aid in difficulties:—to such an one the Church's daily morning and evening prayers are a constant bidding to that only true Refuge and Strength—the only refuge and strength equal to his needs—to which the Good Shepherd calls when He says, "COME UNTO ME."

B. T. O.

For the Churchman.

Mr Editor.—"A Correction" communicated to you by the Rev. Thomas House Taylor, D.D., and inserted in the last number of the Churchman, makes it necessary that I should ask permission to offer a few words by way of reply. Dr. Taylor conveys the impression that the name of the Hon. Luther Bradish was subscribed to the Report of a Special Committee of the Diocesan Convention of 1848, with the understanding and upon condition that a certain sentence in said report should be stricken out. According to my recollection, the facts are, that after the signatures of the Rev. Mr. Van Kleeck, the Rev. Dr. Henry, and the Rev. Dr. Cutler had been obtained, the Report was handed to me with a request that I would present it for signature to the other two gentlemen. In my interview with Mr. Bradish, after deliberate perusal of the document, the Hon. Gentleman objected to the sentence in question, stating very distinctly that the declaration made in Convention satisfied him that the sentence contained only the truth, but he thought it inexpedient to retain it, as it might lead to discussion and controversy, he however, finally concluded to sign the report with the suggestion that the sentence in question be removed, and for that purpose marked it by way of designation with a pencil, in brackets.

The parties upon whom the responsibility rested, did not approve of the suggestion, they therefore did not adopt it. It never could have occurred to those gentleman, as it never did to me, that any condition was attached to the granting of the signature, a wish, an opinion, an expediency, was all that was suggested to me, all that I communicated, with the further confirmation of what I here state, that Mr. Bradish proposed to see Dr. Henry on the subject of his suggestion, and I took it for granted that if the two gentlemen agreed to ask the alteration proposed, or if any change was to be suggested by them, I should be informed of it. Nothing was heard from either of them; and I had no further part or lot with the document. Well aware of the old adage, that "A story loses nothing by travelling," I can make allowance for errors and misunderstandings. I have therefore no charge to make against either Dr. Taylor or Mr. Bradish, of any intentional mistatement. A mistake has arisen somewhere, and a sense of justice to the Missionary Committee induces me to make this explanation.

Respectfully yours, THOS. C. BUTLER.
Oct. 30, 1849.

For the Churchman.

Mr. Editor,—I have just finished the reading of Bishop Wilberforce's "*History of the Church in America.*" I have derived from it much information. Facts before unknown to me are here brought forth. The characters of our departed Prelates are admirably drawn out. This book ought to be in the hands of every Sunday School Superintendent, and every Teacher: at all events no Sunday School Library ought to be without a copy.

S. S.

THE CHURCHMAN.

New-York, Saturday, November 3, 1849.

Pastoral Letter of the Bishop of North Carolina.

[Continued.]

In our last number we briefly stated the doctrine of the Roman Church on Confession and Absolution, that the points on which it specially insists might be clearly perceived.

We also pointed out that the Bishop, whose Pastoral Letter is before us, differed from the Church of Rome in teaching that Confession, in his view, is *voluntary*, not *obligatory*; and that he merely *exhorts* the members of his flock to the practice, but does not inculcate it upon them as *necessary to salvation.* We now proceed with the investigation of the subject.

The Bishop, at the close of his letter, after lamenting the want of "love and courage for the truth" in his Diocese, ascribes it to "*an inadequate perception of the nature and value of the sacraments*, and hence *the necessity of a deep and more earnest and self-humbling preparation, especially for coming to the Holy Communion of the Body and Blood of Christ*; he believed that from this want many, under the blinding and stupefying power of habits of wilful deadly sin, might be accustomed, with his ministerial sanction, to come to the Lord's table only to *eat and drink damnation to themselves.*" Hence the preparing and publication of his "Seven Sermons," and his first "Pastoral Letter." "In doing which he boldly avers, that he has gone beyond no doctrine of the Church—sought to introduce no new practice—to infringe no man's liberty—to impose no additional term of communion; but simply to bring to notice means of repentance provided, but out of use—to take the mask from post baptismal sin—to arouse the burdened conscience and point it for relief to the source which Christ has sanctioned and recommended." (p. 73.) Such is the solemn and dignified language of Bp. Ives, and surely it is deserving at least of respect and courtesy from those who may happen to hold a different opinion. The unmeasured abuse which has been heaped upon him, the vials of embittered wrath which have been poured forth by the advocates of Puritanism in the Church, shew to our mind a consciousness of weakness, and a desire to substitute clamor and railing for argument and reason.

But we are told that "private confession is required as a *means*, though not as a *condition*"; and that this distinction is puerile and sophistical. We fear that a certain obtuseness of intellect produced this sage remark. Let the reader suppose the following cases: "If I stand at the City Hall, and wish to reach the Battery, Broadway presents me the readiest *means* of arriving there; yet it is not a necessary condition, for I may get there by Greenwich-St., or Pearl-St., or two or three other routes. I may be assailed by a reckless libeller, and seek redress at the hands of justice; the surest *means* of doing so would be to retain a skilful lawyer; but it is not an indispensable *condition*; for I may choose myself to conduct the suit, and by my own dexterity gain the day. I may be sick; the best *means* of getting well is to employ an able physician, but it is not a necessary condition, for I may prescribe for myself, and recover my health. We apprehend now that our intelligent readers will opine that the distinction is not *puerile* and *sophistical*, as ignorance and conceit would assert Now let us apply candidly the same principle to the case before us: "Will the great body of those baptized in infancy be likely in any general confession to humble themselves to any admission of the real heinousness of their guilt; and, if they are so humbled, have long habits of deadly sin brought no blindness upon their hearts—no insensibility upon their consciences, which must incapacitate them to judge of the nature and hence of the number of their sins?" Such are the questions the Bishop puts, and who will dare to answer them in the negative? Now it is plain that an imperfect and inadequate contrition, or a mere sorrow in the general, without a due judgment and estimation of particular sins, cannot be sufficient—cannot lead to the true and unfeigned confession contemplated by the Church; and hence that the benefits of absolution cannot apply to those who possess them merely. For the Church declares, "He pardoneth and absolveth all those who *truly repent, and unfeignedly believe* His Holy Gospel." To persons in a hardened or insensible state the statement of their case, and the advice and counsel of the spiritual physician, *may be* of the utmost importance, so that in neglecting such advice and counsel they are depriving themselves of an efficacious means of grace, and in consequence, of final salvation;—and the Bishop is therefore very urgent in setting forth the advantages of this remedy. And so far is this from coming up to the Roman view, that the Philadelphia *Roman Catholic Herald* declares, that so long as the Bishop leaves the duty of confession optional, nothing whatever is gained. How futile, then, the cry that the Bishop is introducing ROMANISM into the Church, because he speaks highly of this practice, and earnestly recommends it. As we have had occasion to remark, in our examination of the Prayer Book, the principle is admitted and urged in the case of condemned prisoners, and in those who are disquieted in mind or conscience while preparing for the Holy Communion. The Church of England urges it yet more strongly in the case of sick persons. Will any reasonable man say that these are all the cases in which it is *allowable*? Or that it is *unlawful* to set forth the advantages of the practice of unburdening the troubled conscience, and seeking the counsel and advice of the minister on a full statement of one's spiritual condition? Let us hear Hooker declaring of the Church of England—

"The minister's power to absolve is publicly taught and professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power, upon the people *no such necessity of opening their transgressions unto men, as if remission of sins otherwise were impossible*, neither any such opinion had of the *thing itself, as though it were unlawful or unprofitable*, save only for these inconveniences, which the world hath by experience observed in it heretofore. And in regard thereof, the Church of England *hitherto* hath thought it the safer way to refer men's hidden crimes unto God and themselves only; howbeit, not without special caution for the admonition of such as come to the holy Sacrament, and for the comfort of such as are ready to depart the world."—(P. 62, Vol. 3.)

As to Hooker's *practice* we have the testimony of his biographer, Izaak Walton, given distinctly enough:

"About one day before his death, Dr. Saravia, who knew the very secrets of his soul, (for they were *supposed to be confessors to each other*,) came to him, and after a conference of the benefit, the necessity, and the safety of the Church's absolution, it was resolved the doctor should give him both that and the sacrament the day following."—(Walton's Lives, N. Y., 1832, p. 261.)

This great man, therefore, while careful to declare against the error of Rome in binding *its necessity* on the conscience, hestated not to practice it himself, as conducive to the soul's health and growth in grace.

In this connection we will offer a brief passage from Bishop Taylor, in his Work on Repentance:

"There are many cases of conscience which the penitent cannot determine, many necessities which he does not perceive, many duties which he omits, many abatements of duty which he ignorantly or presumptuously does make; much partiality in the determination of his own interests, and to build up a soul requires so much wisdom, so much severity, so many arts, such caution and observance, such variety of notices, great learning, great prudence, great piety; that as all ministers are not worthy of that charge, and secret employment, and conduct of others in the more mysterious and difficult parts of religion; *so it is certain there are not many people that can worthily and sufficiently do it themselves*; and therefore, although we are not to tell a lie for a good end, and that it cannot be said that God hath by an *express* law required it, or that it is *necessary* in the nature of things; yet to some persons it hath put on so many degrees of charity and prudence, and is so apt to minister to their superinduced needs, that although to do it is not a *necessary obedience*, yet is it a *necessary charity; it is not necessary in respect of a positive express commandment, yet it is in order to certain ends, which cannot so well be provided for by any other instrument; it hath not in it an absolute, but it may have a relative and a superinduced necessity.*—(Ch. x, sec. iv, 42, Vol. 2, 625, Lond. 1835.)

If we look at primitive times, we shall find that the *private* confession of sins to a priest was then both frequent and regarded as beneficial. Open and notorious offenders were cut off from the Church by excommunication, and not reconciled until *open* confession and satisfaction had been made, and public imposition of the Bishop's hands and absolution given. Grievous offenders in secret were also encouraged to confess their sins to some discreet priest, who prescribed such disciplinary penance as was necessary in his view, and when it had been performed they were then reconciled in like public manner as in the former case. "That which moved sinners thus voluntarily to detect themselves both in private and in public was fear to receive with other Christian men the mysteries of heavenly grace, till God's appointed stewards and ministers did judge them worthy." (Hooker, B. 6, c. v., 7, p. 37.) Thus, then, we have the principle, that the private confession of sin is allowable and profitable, fully admitted; in recommending it earnestly as he has done, Bishop Ives is but treading in the steps of many illustrious teachers who have preceded him in Christ's Holy Church, and have long since entered into rest in hope to receive the reward of their labors. His teaching may be unpalatable to those who hear or read it, and they may not choose to follow his advice—and what then? He does not undertake to pronounce definitely upon their state—to exclude them from the Church—to deprive them of the Holy Communion. He only warns them that they may be neglecting a means (not a necessary means) of grace, and says. "Brethren, I speak as unto wise men: judge ye what I say." Let then such of our readers as may happen to dwell within his Diocese and all others to whom this paper may come, ponder reverently and attentively the words of their devoted Bishop; let them, as in the sight of God, give themselves anxiously and strictly to self-examination, and to the search whether all is as it should be within their souls and consciences. If they find it so to be, happy are they, and the warnings and exhortations of the Chief Shepherd of their souls on earth do not apply to them. If they find some root of bitterness has sprung up, poisoning the soul with its deleterious influence;—that some grievous sin has got possession of it—that some pernicious habit has become a second nature—let them confess their sins and their habits to the heart-searching God, and seek, by His grace, to overcome and eradicate them. If after this the conscience becomes at rest, and no misgiving affects the soul, they may rejoice in the conviction that God hath taken away their sins; but if consolation is a stranger to the breast, if fears and terrors fill the soul, and the heart refuses comfort, let the remedy be sought which their spiritual Father prescribes. Those who need it not are not exhorted to practice it: but those who do need it will have cause to bless the paternal hand which directed them to a suitable remedy for their mental distress. And above all, let them not be led away by the unholy teaching and the malig-revilings of those "workers of iniquity who turn Religion into Rebellion, and Faith into Faction." Let not the devoted labors, the zealous services, the enduring bonds of nearly twenty years in the relation of Bishop and people be blotted from memory, and scattered to the winds, and rent asunder never again to be united, at the voices of the malignant, the aspersions of the unprincipled, and the outcries of the enemies of Catholic truth as contained in the Prayer Book. Can they trust implicitly to the conscience and the guidance of these clamorous impugners of Bishop Ives? Did not Hobart, and Kemp, and Ravenscroft, in their days of labor and trial for the Church of God meet with the like treatment from Puritan hands. It will not be difficult to furnish proofs of this, if proofs be needed.

We now come to the other important point in the Pastoral Letter, the nature and necessity of Priestly Absolution. We shall endeavor fairly, but briefly, to give the teaching of the Bishop on this point: "The necessity of Priestly Absolution, where it may be had, to cancel or remit all sins after baptism, which destroys the life of God in the soul, and separates it from the grace of the covenant." (p. 25.) If absolution is necessary in the case of those under Church discipline, and who are thereby "severed from the body of Christ and cut off from those channels of quickening grace, through which salvation is ordinarily conveyed to mankind"—the same principle is applicable to those "who by the grievousness of their secret sins cut themselves off from communion with Christ." (p. 31.) "Upon true repentance in either case union with Christ may be restored, but not without priestly intervention and absolution." (p. 31.) "When absolution is pronounced by the priests over the truly penitent, they convey really and directly God's pardon to their consciences for all their sins and offences committed against Him." [p. 49.] He connects private confession with absolution as in the quotation at the close of our former article on this subject.

Now, in our humble opinion, some of these statements are somewhat too broad and extensive, and liable to be misunderstood as admitting a sense contrary to the teaching of that branch of the Church in which the author is a Bishop, and which he disclaims intending. Taken in their widest sense, they would seem to declare that "God himself cannot forgive sin without the priest," and that no man which sinneth [deadly sin] after Baptism can be reconciled unto God but by their sentence." These propositions Hooker expressly condemns as modern innovations. We presume, however, that the Bishop does not intend that it is necessary, in the strictest sense, so as to limit the pardoning power of God to this means exclusively, but as an appointed channel of consolation and comfort to the penitent soul, and of the Divine grace and mercy. Hooker draws a clear distinction between the virtue and the discipline of repentance:

"Whereas all sins deprive us of the favor of Almighty God, one way of reconciliation with him is the inward secret repentance of the heart; which inward repentance alone sufficeth, unless some special thing in the quality of sin committed, or in the party that hath done amiss requireth more. For besides our submission in God's sight, repentance must not only proceed to the private contentation of men, if the sin be a crime injurious; but also farther, where the wholesome discipline of God's Church exacteth a more exemplary and open satisfaction. Now the Church being satisfied with outward repentance, as God is with inward, it shall not be amiss, for more perspicuity to term this latter always the virtue, the former the Discipline of Repentance; which discipline hath two sorts of penitents to work upon, inasmuch as it hath been accustomed to lay the offices of repentance on some seeking, others shunning them; on some at their own voluntary request, on others altogether against their will." [B. vi, ch. 3, 1, p. 7.] "With us the remission of sin is ascribed unto God, as a thing which proceedeth from Him only, and presently followeth upon the virtue of true repentance appearing in man." [Ch. vi, 12, p. 118.[

He also teaches that where this inward virtue of repentance truly exists, and is only required, then the intervention of the priest is not necessary for the remission of sins. (Ch. V. 6. p. 76.) The case is different where the dsscipline of the church has been exercised, and the person has been severed from the body of Christ by open excommunication. Then, as the thirty-third article teaches us, he "ought to be taken of the whole multitude of the faithful, as a heathen and a publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto." Now in this case, the ministers of Christ who remit the censures of the church do exercise judicial power—they judge the person absolved from his offences and restored to the communion of the church of Christ; and when rightly done the Great Head of the church ratifies and confirms the sentence. But in cases of secret sin they act not judicially but ministerially and declaratively, as the forms of absolution in our service book shew, and God confirms the declaration to those who are meet to receive it. Whereas the council of Trent declares that Christ "left his priests in his place, as precedents and judges, to whom all mortal offences into which the faithful might fall should be submitted, that they might pronounce sentence of remission or retention of sins by the power of the Keys. For it is plain that the priests cannot act as judge, if the cause be unknown to them, nor inflict equitable punishment if sins are only confessed in general, and not minutely and individually described."—Sess. 14, ch. 5.

Now we think that on reflection, the intelligent reader will perceive a wide difference between this teaching and that of the Pastoral letter. The Romish decree requires confession as indispensable, the Bishop leaves it voluntary: the former makes it a part of a sacrament; the latter advises it as a help and assistance, in certain cases, to true repentance: the former requires it to enable the priest to act as an authoritative judge of the secret recesses of the heart, the latter recommends it that he may act as a spiritual counsellor and guide; the former insists upon it that the priest may pronounce absolution judicially and forgive in the name of Christ, the latter sets it forth as enabling the penitent to come in a fit spiritual state to receive an efficacious absolution. In these points of view the phraseology employed is in our opinion of great consequence, and all those terms should be avoided which may lead the reader into error; or cause doubt and apprehension in the minds of those whom we teach. And while it is not necessary to attack Romanists as individuals, never was there a time when it was more necessary to oppose with vigor, discrimination, and sound learning their erroneous and strange doctrines. We regret, therefore, that even for peace sake, this estimable prelate should in any case have used language tending to confound and perplex anxious and susceptible minds, and expose himself to uncharitable inferences and ungenerous suspicions.

We would advert for a moment to the first book of Edward VI., as the letter frequently refers to it. We do not find it any proof that private absolution is declared to be necessary for the remission of deadly sin, or that private confession was required. In this point of view, the exhortation to the Communion taught a doctrine directly opposed to the system existing before the book was adopted. Repentance was required, confession was required, resolution of amendment and satisfaction to those injured were required. But what was the confession? Of all sins in thought, word, and deed to Almighty God. If the soul was troubled in any thing lacking counsel or comfort then one might come to the priest, not to receive pardon as from a judge, but absolution to the satisfaction of his mind: and it was explicitly declared that an humble confession to God, and the general confession to the church in the Communion office, were amply sufficient. It is true, the form "I absolve thee, &c.,,' was to be used in these cases of private confession, but it was not necessary for the pardon of the penitent, because if one guilty of the same sins had a quiet conscience, he would be equally benefitted by the precatory form. In fact the the whole subject was left to the choice of the individual, provided he performed the duty faithfully. Nor should we be inclined to lay any stress on the form employed, because the authoritative form has been shewn by able ritualists to be comparatively of modern date, while the precatory form is very ancient. Palmer says that the prayer which follows the absolution in the English service, and is the same with our own, is in fact the original form of absolution, and has been used for 1300 years. The mind of the Anglican church was shewn still more clearly in the 2d Book, when provision was made for a daily general Confession and public Absolution in a declaratory form. Let the reader observe that while the Pastoral Letter speaks very strongly of the necessity of absolution, it does not say Private absolution, in which also it differs from the Romish doctrine. Thus we have several distinctions of great importance which serve to shew the falsity of the charges which have been indecently and wickedly brought against it. Let a *Church* paper then talk of *Mr.* Ives' Pastoral Letter, as if to show that the writer looks on the Bishop as already degraded and devoid of all claims to respect or forbearatce. We are sure that when the passions of men are calmed down and reason has resumed its sway the only person injured will be the rashly assailant, who has thus prostituted the clerical character and the editorial office.

We had intended to offer some remarks on the change in the Romish system of penance from that of the early church, but we have written at such length, that we shall reserve the point for another opportunity, which doubtless will speedily occur.

Foreign Intelligence.

The *Europa* arrived at Boston on Thursday the 24th ult. We have received our usual files.

The great object of attention at present is the relation of Russia and Turkey. The Sultan refused to give up the refugees, on the ground that a primary precept of his religion forbade him to abandon the oppressed and unhappy who had thrown themselves on his protection. It would take several days to hear from the Czar, and of course the answer cannot be anticipated with certainty. The British Mediterranean fleet (some seven or eight sail of the line, with several frigates and steamers,) has been ordered to the Dardanelles, and much activity prevails in the English seaports in order to send out additional vessels. The Russian ambassador had not left Constantinople, but would await the arrival of the Czar's answer. How far France will join in an opposition to Russia is uncertain.

England is well represented at Constantinople. The *Times* says—

"No ambassador has ever enjoyed such high personal consideration with the Sultan and his Government. His name throughout Europe is identical with unflinching probity and a stern hatred of everything like injustice or cruelty. This, joined to his great reputation as an able diplomatist, has caused him to be appealed to not only by the Porte in the present difficult question, but also by those of his colleagues in the diplomatic body who share his indignation against the outrageous conduct of Russia. I know, from good authority, that the Sultan has quoted Sir Stratford Canning's words in his reply to the Czar of Russia touching the extradition of the Hungarians."

Offers had been made to the refugees to embrace Mohammedanism. Bem had consented, and been made a pasha of three tails! Two other generals had also apostatized, with about twenty other officers. Kossuth, Guyon, and Dembinski, with 300 others, had firmly refused; and the first named had written an eloquent appeal to Lord Palmerston.

The representatives of Russia and Austria, at Paris, according to the *Times*, say that no breach of the peace of Europe need be feared.

The French have appointed a new minister, M. Bois Le Comte, to Washington, and Mr. Poussin's acts are to be disavowed. The Assembly seems to go on very peaceably.

The *Moniteur* publishes a decree of the President cashiering, at the request of the Minister of War, a military surgeon named *Trehault*, who fled from the military hospital at Toulon, and abandoned his patients, at the first appearance of the Cholera in that town.

It is said the French will soon withdraw from Rome, and leave the Pope with his cardinals to manage affairs as they see fit. Sixty deputies of the Ex-Constituent Assembly had left the city, fearing an arrest.

Lord Roden and two other magistrates had been dismissed for having favored the Orange demonstration at Dolly's Brae on the 12th July last, where several persons were killed or wounded.

A large meeting of the mercantile classes, with the Lord Mayor in the Chair, had been held in London; and others had followed, presided over by the Bishop of London and Lord Ashley, against the proposed arrangements in the Post Office for the transmission of Sunday mails. We understand that the change has been postponed *for the* present.

BISHOP ELECT OF NORWICH.—A correspondent of the *English Churchman* speaks as follows:

"The Bishop (Elect) is, I should say, to judge from his writings, a moderate High Churchman. I know him to have been a most active Missionary, and a most devoted parish Priest; he has been throughout life a most strenuous advocate for a large extension of the Episcopate; and he holds, I believe, as firmly as any Anglo-Catholic, the doctrine of Baptismal Regeneration. I may add that wherever he has lived, his influence gained by great ability, accompanied by quietness and humbleness of manner, has extended far and wide. Clergymen of all parties joined in the warmest feelings of regret when he left Dublin for Carlisle, and this has been the case whenever he has left one locality for another. I could have extended this outline very considerably, but I feared trespassing on your space; I trust, however, that the above *facts* will disabuse the minds of those who may look upon him as an "unmitigated Whig Bishop."

ALLOTMENTS.—The worthy Vicar of Sibsey, the Rev. C. Gape, has divided a portion of his glebe lands into small allotments, for the benefit of the humble class of his parishioners, who manage them with great credit and profit. Benjamin Wilson, an industrious shoemaker, with a large family, has this season, from one-eighth of an acre of land, been remunerated with the extraordinary quantity of thirty pecks of excellent barley for his pig-feed; the remaining seven-eighths is planted with potatoes, which are good in quality, and a fair crop. If gentlemen who had estates would in like manner encourage the small allotment and cottage system, it would be an essential benefit to the lower class of the community.—*Ib.*

REFUSAL BY BP. MANT TO READ THE CHURCH

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* Rousseau. † Byron.

‡ One who actually used these words, *stopped the press* to add in a note,—"Since writing the above, I have seen reason to suspect, that Jesus was an ambitious man who aspired to the throne of Judea!"

How striking is the description' "tossed to and fro, and carried about with every wind of doctrine!" What are opinions worth, that grow up in a night, and perish in a night!

"Nay, if but one alone you see,
He cannot with himself agree,
But be for this, or the other way,
Perhaps a hundred times a day."

SERVICE AT THE BURIAL OF A SUICIDE.—A Circumstance has just happened in my parish, (Brinton in Hampshire where Mant was then Curate,) which has given me some uneasiness, and thrown me into a situation of difficulty, in which I hope I have acted right. A woman having destroyed herself, the verdict on the crown's inquest was lunacy; it was founded on a certain vague suspicion that the woman was deranged; but more particularly on an idea that no suicide could be sane. As to the particular circumstances of the case, there was none to lead to an opinion that the woman was insane, but rather, it appeared from them that the act was deliberate. As to the other idea it is idle to think of debating it seriously; the jury, a set of illiterate men, returned a verdict, however, of insanity, under the direction of the coroner. As I was satisfied, from very particular inquiries, that the woman was in her senses, I refused to bury her; and conceive that I acted in compliance with the first Rubric to the Burial Service, and with the spirit of the service itself, some part of which I could never read in such a case. . . . At all events, as the case is not common, I have thought it advisable not to pass it over in silence, (for if I have acted wrong it is from an error in judgment) and I have accordingly written an account of the transaction to my Diocesan.—(*Letter to a Friend, March* 4, 1805, *in Burn's Memoirs of Bp. Mant*, p. 34).—*Ib.*

Mr. Butts Q. C., has issued his address as a candidate for Cork, and denounces, as useless, any attempt to benefit Ireland by touching the property of the Church.—*Ibid.*

The usual Revenue Return is published in this morning's papers. The total increase in the year is £225,571; and on the quarter £202,384.

EARLY CLOSING AND EVENING CLASSES FOR YOUNG MEN.—In most of the London districts, what is termed the better class of draper's shops commenced, on Monday last, closing at eight o'clock instead of nine and ten o'clock, which were the usual hours prior to the formation of the Early Closing Association. Many of the West-end and a few of the city shops are now being closed at seven o'clock, and the movement is extending itself amongst the various trades of the metropolis, as all kinds of shops appear to be closing at an earlier hour than was formerly customary. To those persons who have been accustomed to look upon the success of the early closing movement with feelings of apprehension, it must be gratifying to observe that, in addition to the two societies (Church of England Journeymen's Society and Young Men's Christian Association) that have sprung up since the establishment of the Early Closing Association, evening classes for young men are now being formed by the Established clergy in the several districts of the metropolis. From a statement just issued by the Committee of Management of these classes, it seems that so far they have been eminently successful. In the district of Shoreditch alone, they were attended during the first term by 200 gentlemen, and "the class-teachers are unanimous in expressing their entire approbation of the conduct of the young men attending the different classes." At the lectures in like manner, the report states, "great interest in this subject, and respect to the lecturers (all of whom are gratuitous ones) have been invariably shown." It is proposed during this season to give instruction in history, natural philosophy, mathematics, drawing, music, also in the French, German, Hebrew, Greek and Latin languages,—and all this at a mere nominal charge of 2s 6d per term.—*London Globe.*

THE CHURCH AND DISSENT.—The London correspondent of the *Manchester Guardian*, an able dissenting paper, is obliged to confess that "the Church is very active now; in fairness it may be said to be acting with as much energy as any Dissenting body." The writer becomes a little more particular, and says—"The dullest individual who walks the streets may note it, that all the external characteristics of a London Sunday, in so far as as Divine worship is concerned, is in favor of the predominance of the Establishment. In all the suburban districts, not even excepting Hackney, noted of all as the peculiar habitat of Dissenters,—in Brixton, or Clapham, or Newington, or Highbury, or Islington, where merchants, stock brokers, and tradesmen now reside—new churches start up almost daily, and these are almost invariably crowded. I simply state this as a fact. I cannot shut my eyes to the palpable evidence which every Sunday affords, that with the middle and upper classes, the Church is more popular, or at least more affected, than Dissenting chapels. More than once I have made it my business to note the congregations of people pouring out of churches and chapels, that I might try to ascertain as far as externals go, the character of the classes who attend them; and I repeat, though the assertion may wound the self-love of sincere and ardent Dissenters, that the evidence afforded by a London Sunday is decidedly in favor of the predominance of the Church amongst the middle and upper classes of the metropolis. From St. Paul's and Westminster Abbey—from the aristocratic parish church of St. James's to the plainest suburban chapel of Ease—there is palpable demonstration in favor of this conclusion; and though Surrey Chapel, where Rowland Hill once held forth, usually contains its three thousand auditors, and though crowded congregations may attend the ministrations of a Binney, a Cumming, a Leifchild, a Burnett, or others of the able men who adorn the Dissenting body, it is not possible to impugn the fact, that the Church more than keeps its place, if we take mere numeration and appearance as our guide." —*Eng. Churchman.*

COUNCIL AT PARIS.—One of the foreign correspondents of the London Guardian, under date of 'Paris, October 1,' gives the following account of the closing of the Council:

'It met for the last time on Friday morning. The litanies of the Saints were chanted, and mass performed as usual; afterwards the fathers formed themselves into a circle around the sacred volume, with the theologians of the council and inferior ecclesiastics, in a second circle behind them; ten other bishops were seated in the stalls of the chapel; amongst the latter were the Papal Nuncio, Father Regis, Superior of the Trappists of Staoneli in Africa, and the Archbishops of Naby and Kerintrina in Mount Libanus. The decrees were then pronounced:—1st, Of Diocesan Synods. 2ly, Of Errors attacking the foundations of religion, (those condemned were, first,—On the Nature of God; secondly,—On Supernatural Causes; thirdly,—On the Sacred Writing; fourthly,—On the Most Holy Trinity.) 3ly, Of the new sect called Work of Mercy. 4ly, Of Miracles and Prophecies not received. 5ly, Of Holy Images, and the respect due to them, and errors to be avoided. 6ly, Of Errors which destroy the Foundations of Justice and Charity 7ly, Of Ecclesiastical Tribunals. 8ly, Of Residence. 9ly, Of the Sanctification of Sundays and Fast Days. 10ly, Of the Preaching the Word of God, and of the Baptism of Infants. 11ly, Of Dignity in Ceremonies. 12ly, Of the Visitation and Care of the Sick. 13th, Of the Duties of the Clergy during Epidemics. 14th, Of the Carrying into Execution of Pious Bequests. 15th, Of Offerings and Casual Gifts. 16th, Of the conduct of the Clergy in political matters. 17th, Of the Intervention of the Press in Religious Questions. 18th, Of the Relations of the Faithful with those who are not of the Faith. 19th, Of Ecclesiastical Studies—of the examinations of young priests. 20th, Of the Execution of the Decrees.

After the reading of these decrees, which occupied two hours, the fathers affixed their signatures below them, and exchanged the kiss of peace.

The Archbishop of Paris then signified that the Council had closed. Before separating, he addressed his colleagues with much feeling, in a speech in which he set forth with great unction the immortal destinies of the Church, and his happiness in seeing its councils once more assemble in this country.

In conclusion, he prayed his excellency the Nuncio to lay at the feet of the Sovereign Pontiff the homage of the Council, and the ceremony terminated with the *Te Deum.*'

Mr. Neale's *Tetralogia Liturgica* contains three of the Eastern liturgies, with that of the old Spanish church, arranged in parallel columns. Mr. Neale's text is not founded on any new collection of MSS, but is taken from former printed editions; for the harmony we are indebted to his own efforts. His professed object is only to render accessible to the English public the four offices which he has given us; of which those of St. James and St. Mark are selected for their priority of origin, St. Chrysostom's for its general use in the East, and the Mozarabic, both for its great antiquity, and its value as a link between the services of the East and West. This last he regards as received by the Spanish Church from the Gallican, and refers its Oriental features to the well known ecclesiastical connexion of Gaul and Asia in the early centuries.

A few notes are added at the end of the volume, which serve to illustrate the order of the services, and show points of difference or agreement in the usages of the East and West; and in the case of the Mozarabic liturgy, to indicate insertions of a later date, especially those which were introduced from the Roman ritual and other sources by Cardinal Ximenes, who first caused it to be printed A. D. 1500. The liturgy of St. Chrysostom is now generally used in the Greek Orthodox Church. Those of St. James and St. Mark began to go out in the 12th century. The Mozarabic was gradually supplanted in Spain by the Roman till about A. D. 1100; its use was expressly limited to six churches, in which it was still maintained in the year 1725; but at the present day there seems reason to apprehend that it has fallen into disuse. The liturgy af St James, we are told, would not have appeared in the present work, if the author had been informed of Mr. Trollope's intended publication in time to alter his plan. For a like reason, he has omitted the Clementine liturgy, which was edited lately by Mr. Maskell.—*Guardian.*

Deacons an order of the Priesthood.

In remarking on the 32d article two weeks since, we observed that the term *Sacerdotes, Priests* was applied in it to all the *three orders of the Christian Priesthood*, and that it was well applied to them all, in in a wide sense, as *Ministering in Sacred things.*

This observation has called forth a characteristic effusion from a sapient contributor to a low Church print, who says it is an assertion which he has "heard tyro in divinity mention, but never well read divines." From the following authorities, our readers will form a very sufficient idea of the learning and information of the Journal in question.

Optatus (Bp. of Milevi, Ann. 370) says, "What need I mention Deacons in the third, or Presbyters constituted in the second [order of the] *Priesthood* (Sacerdotio.) Some Bishops themselves, the very highest and chiefest rulers of all, in those times of persecution, that they might save this short uncertain life by the loss of life eternal, impiously delivered up the instruments of the Divine Law."—Lib. 1. 33.

BINGHAM, B. 2, Ch. 19, Sect. 15, commenting on this passage, observes, "According to him every order had its share, though in different degress in the Christian Priesthood, which is not as some imagine a power to offer Christ's body and blood really upon the altar as a propitiatory sacrifice for the quick and dead, (which is such a notion of the Christian Priesthood, as no ancient author or ritual ever mentions;) but *it consists in a power and authority to minister publickly, according to God's appointment, in holy things, or things pertaining to God.* And there are several parts of this power, according to the different participations, of which, in the opinion of Optatus, *Bishops, Presbyters and Deaconst had each their respective share in the Priesthood.*"

Bp. Hickes in "*The Christian Priesthood asserted*," speaks as follows.

"It is so far from being true, that Christian bishops and presbyters are not priests for want of oblation or sacrifice, that it seems more consonant and reasonable to think the *Deacons, who cannot offer*, to be sharers of the Priesthood in the third or lowest rank or order, because by their office they have power and authority with the leave of the Bishop, to minister public prayers and praises, and to administer the mystical or sacramental office of Baptism; in the former of which divine services the officiating Deacon acts as the people's orator or spokesman, to offer up their devotions to God; and in the latter he is appointed to act as God's procurator or representative, to stand in His stead to receive such candidates of Heaven as offer themselves to be baptized into covenant with him, and inrolled into the members of Christ's Church. In the former he solemnly and *in a sacerdotal manner* offers up prayers and supplications and praises and thanksgivings for the people, and makes intercession to God for them; or, what is equivalent, the people by him or his mouth and ministry, offer up their prayers and their devotions to God: and in the latter he is the minister of God for remission of sins by Spiritual Regeneration, and His vicegerent to receive the baptized person's profession of faith, and his most solemn vows and promises; and in God's name to release him of his sins, and to promise him the Kingdom of Heaven and everlasting life, and to write his name in the book of life. In these Divine and honorable ministrations the office and characters of *Priesthood* as above described, are visible, and by consequence it is not absurd to assert that the Deacons, who are thus allowed to officiate and act in things of such weight and concern between God and the People, may be deemed Priests, or sharers in the Priest's office *in the largest sense of Priesthood*; and that their ministration in things pertaining to God is truly and properly *sacerdotal* though in the lowest degree." Ch. II. 5, p. 35-6, vol. 1. Lond. 1727.

We give the above not so much to refute the objection of a critic entitled to little or no consideration, but to guard our readers from the supposition that in this instance we wrote unadvisedly or hastily.

New Publications.

WOMEN OF THE OLD AND NEW TESTAMENTS. A Series of Portraits with Characteristic Descriptions by several American Clergymen. Edited by *William B. Sprague*, D. D. D. Appleton & Co., New York, 1850.

Last year Messrs. Appleton published "The Women of the Bible" in a style of unusual richness and splendor. The endeavor was made to combine beauty of illustration and perfection of mechanical execution with religious instruction and abiding mental profit. In this they succeeded to admiration. Under the auspices of the Rev. Dr. Wainright as editor, a splendid volume was ushered into day, which met with universal acceptation, and reflected great credit on the writers and artists employed. Encouraged by past success, the above respected firm have taken measures for the publication of another work on the same plan for the approaching holidays.—Eighteen female personages mentioned in Scripture are represented on the pictured page, by the artist's skill, and appropriate narratives of life and character derived from the words of Holy Writ are added by divines of established reputation. The subjects are the Blessed Virgin Mary, Sarah, Elizabeth, Miriam, Anna the Prophetess, Rahab, Herodias, the Levite's Wife, the Woman of Samaria, Zipporah, the Canaanitish Woman, the Witch of Endor, the Daughter of Jairus, the Widow of Nain, Michal, Martha, Mary Magdalene, and Bathsheba. The engravings are on steel, from drawings by G. Staahl expressly for the work, and are well designed and admirably executed. In fact no expense has been spared by the publishers in making the volume worthy of the patronage of the public. The beautiful portrait of the Virgin and Child in the frontispiece inspires love and reverence; the beauty of Herodias is strangely contrasted with the horrid burden dimly discerned through the covering vail, the pensive listlessness of the Woman of Samaria, the entreating attitude of the Woman of Canaan, the revelation of loveliness through the half-unclosed shroud of the daughter of Jairus, and the matchless grace and sweet beauty of Bathsheba bear honorable testimony to the taste and genius of the painter, and with others that might be mentioned, had we time and space, afford not only gratification to the eye, but are suggestive of high thoughts and solemn associations to the mind. It is not possible to critise each sketch minutely, or even to give an account of them all; we shall therefore, after stating that all well deserve consideration, merely mention some of those features which struck us particularly. The life and character of St. Mary the Virgin are admirably executed by Dr. Kip of Albany, who has entered on the subject in a spirit of reverential feeling and glowing devotion. He seems to have made the words of Keble his own:—

"Ave Maria! thou whose name
All but adoring love may claim."

With fine taste and happy expression he leads the reader amid the varied wondrous events which marked the Incarnation of the Son of God, and traces with a masterly hand, the gradual progress of devotion from the sacred love and awe of the early church to the idolatrous worship of later days. A graceful and touching hymn to the Virgin from a lady's pen completes the sketch. Bishop Henshaw has furnished an able and instructive dissertation on the interview of the Woman of Samaria with our Blessed Lord, and Bishop Hopkins a highly imaginative sketch of the Widow of Nain with much solemn and excellent admonition. Mr. Hallam's observations on Martha are judicious and pleasing. Elizabeth and the Daughter of Jairus by the editor are very happy; the scenes in the eventful life of Miriam by Mr. Wadsworth are admirably delineated; Dr. J. Todd teaches us in a lively dialogue how the Midianitish damsels were woed and won, probably from some ancient Rabbinical MS of the life of Zipporah; tnd the history of Bathsheba is charmingly told by Mr. R. S. Storrs Jr. Our limits do not permit us to characterize some of the other articles which possess much merit, and we must conclude by warmly recommending this superb volume to the favorable regards of our readers as probably the ne plus ultra of the season.

THE SACRED POETS OF AMERICA AND ENGLAND from the Earliest to the Present Time. Edited by Rufus W. Griswold. D. Appleton & Co, 1850. p. 550—800.

This handsomely printed volume contains specimens of the productions of ninety-five different poets, from the time of Gascoigne and Spenser to the present. It is rich in extracts from several old authors hardly known to present readers, even by name, and if so, too often only remembered as objects of the wit and ridicule of the licentious satirists of the court of Charles II. Their want of polish, the harshness ot their language and measures, and the strange conceits in which they often indulge, may at first sight seem repulsive to the reader, but it will be found that notwithstanding these defects, these writers possess much brilliancy of imagination, devotion of spirit, and richness of thought. Among the sacred poets of England, at the present day, are to be fouud the names of Wordsworth, Montgomery, Southey, Heber, Croly, Milman, Mant, Keble and Hemans, and from America, those of Pierpont, Dana, Hillhouse, Sigourney, Whittier and Bryant, while the Church is well represented by Eastburn, Bishop Doane, Coxe, and Croswell. There are several appropriate illustrations on steel, and finely executed.

POEMS BY AMELIA—A New Enlarged Edition. D. Appleton & Co. 1850. Square 800—pp. 264.

We have still another beautifully printed publication of the same firm. These poems by Mrs. Welby of Kentucky, are characterised by much tenderness of feeling, chasteness of sentiment, sweetness of expression, and beauty of description. Many of them also exhibit a piety and devotion which heighten the charm of his poetry. The volume is delightfully illustrated with original designs by R. W. Weir.

TALES AND STORIES FOR BOYS AND GIRLS and JUVENILE STORIES AND TALES by Mary Howitt have been re-published by the same firm in two very neat 16mo volumes. The stories are exceedingly well told, with interesting characters and an excellent moral, and may be put with confidence in the hands of youth.

POWELL'S LIVING AUTHORS OF ENGLAND has been received from the same publishers. Also JOHNSON ON LIFE AND HEALTH, by John Wiley.

EGYPT AND ITS MONUMENTS by the Rev. Dr. Hawks has just been received from Mr. G. P. Putnam, and is a large and handsome octavo in the same style as their reprint of Layard's Nineveh. We shall examine this valuable and interesting work, and give a somewhat extended notice of it as soon as possible.

HEAVEN'S ANTIDOTE TO THE CURSE OF LABOR, OR, THE TEMPORAL ADVANTAGE OF THE SABBATH, considered in relation to the working classes, by JOHN ALLAN QUINTON, with a prefatory notice, by Rev. S. H. Tyng, D.D., Samuel Hueston, 1850, pp. 155, 24 mo.

The history of this little work is interesting. Towards the close of 1847, an English gentleman "observing the great increase of Sabbath desecration" offered three prizes of £25, £15, and £10, for the three best Essays on "The Temporal advantages of the Sabbath to the Laboring Classes." Working men only were to contend, and in three months 1045 Essays were received. The book before us contains the first Prize Essay. It is certainly a very remarkable production, coming from the foreman of a Printing Office in Ipswich. The style is very good, the logic forcible, and the arguments well arranged. It exhibits a happy combination of good sense and unaffected piety. The author notices 1. The Physical, 2. the Mercantile, 3. the Domestic, 5. the Moral, and 6. the Religious Advantages of this Holy Day. A wide circulation of this work in a tract form among the laboring and working classes would doubtless prove highly beneficial

We have received a pamphlet of some 80 pages, containing several letters, which passed between the Rev. Jas. Craik, Rector of Christ Church, Louisville, Kentucky, and the Very Rev. John McGill, V. G. Pastor of St Louis Cathedral, Louisville, Kentucky. Mr. Craik among other criticisms on Macauley's History, pointed out the falsehood of his shameless assertion as to the origin of the Church of England, viz., a coalition between the religious and the wordly enemies of Popery. This Mr. McGill undertook to defend, and a controversy of some length ensued. Mr. Craik shows much ability, research, soundness in doctrine, maintaining his position triumphantly, and deserves the thanks of Churchmen for his fearlesness and success.

THE TRUE LIFE.—A Poem delivered before the House of Convocation of Trinity College, Hartford, by Rev. Ralph Hoyt, A. M., is a really happy specimen of the author's poetic genius and talents. The Stanza of twelve decasylabic lines has a steady flow and peculiar araangement, which well corresponds to the solemnity of the snbject, and the sad but deep and rich thoughts and imagery of the poem: The latter part conveys a very useful moral, if rightly laid to heart. We qnote the concluding stanza for the sake of the dootrine as well as the poetry.

"O Fount of Life! in thy blest Courts how free
In sacramental stream all cleansing flows,
When the benighted wanderer bends the knee
And o're his head the mystic waters close:
Baptismal Jordan and the Spirit Dove!
Life, reconciliation, peace and love!
So knew the pilgrim as the Ghostly Shower
From Holy hands descended on his head;
Regenerated! By redeeming power
Awaked from sleep; arisen from the dead!
How flash'd the light! what rapture filled the youth;
There, and forever his, were LIFE AND TRUTH.

The pamphlet is handsomely printed by S. Hanner of Jr. cf Hartford

Domestic Intelligence.

CONNECTICUT.—The Rt, Rev. Bishop of the Diocese visited St. Andrew's, New Preston, on Sunday, Oct. 14th, and confirmed twenty persons.—*Calendar.*

W. NEW YORK.—We have received the Journals of the late Convention, which makes a neatly printed pamphlet of 112 pages. It is happily furnished with an abstract which shows a prosperous state of the Diocese.

SUMMARY.—Clergymen canonically residing in the Diocese, 113; Organized Congregations in Union with the Convention, 127, Ordinations—Deacons, 10; Priests. 3-13; Institutions 2; Clergymen received into the Diocese, 6; Clergymen transferred to other Dioceses, 10; Candidates for Orders—(Received 2, Admitted 9,) Present number, 20; Churches Consecrated, 3; Present at the Convention—Clergymen entitled to seats, 82; Clergymen admitted to sittings, 10; Lay Members representing 46 parishes, 74; Clergymen entitled to seats, who were not present at the Convention, 28;

We gave the Services of the Bishop a week or two since. The number of Confirmations for New York should be 234—our printer made it *ten* hundred, &c. In the Journal it is misprinted 434. The sum total it correctly given in the Bishops Address,

STATISTICS FROM THE PAROCHIAL REPORTS.—Number of Families, (from 90 reports,) 5,062; Number of individuals (from 90 reports,) 20,384; Baptisms, (from 61 reports, adults 250; from 81 reports, infants 951,) 1,201; Communicants added, (from 78 reports,) 909; Communicants removed or died, (from 78 reports,) 460; Communicants present number, (from 99 reports, 6,301; Marriages, (from 78 reports,) 387; Burials, (from 90 reports,) 607; Public Services, (from 91 reports,) 9,605; Sunday School Teachers, (from 64 reports,) 571; Sunday School Pupils, (from 64 reports,) 3,575; Children Catechised, (from 53 reports,) number of times, 727.

Monthly Collections—Christmas Fund,) from 71 reports,) $1,042 99; Foreign Missions, (from 35 reports,) 520 88; Domestic missions, (from 50 reports,) 1,067 19; Parochial Objects, (from 62 reports,) 11,388 53; Diocesan Missions, (from 60 reports,) 4,333 90; General Fund, (from 31 reports,) 1,721 74; Other Objects, (from 42 reports,) 3,721 03.

Will the Secretary have the kindness to send us a Journal for last year, if hè has one to spare.

MARYLAND—AUTUMNAL ORDINATION.—On the sixteenth Sunday after Trinity, September 23d, in St. Andrew's Church, Baltimore, Erastus Franklin Dashiel, A. B., graduate of the General Theological Seminary, was admitted to the holy order of Deacons, on presentation by the Rev. Joseph Trapnell, Jr., rector of St. Andrew's Church. The Rev. J. A. Buck, of St. Mary's county, said Morning Prayers. The Bishop preached. Before the sermon, the rite of confirmation was administerad to *twenty-nine* persons. the Bishop addressing the candidates, and the Preface to the office, being read by the Rev. Mr. Trapnell.

CONFIRMATIONS.—Besides the above in St. Andrew's, a second was holden on the same day, in the afternoon, at the place of worship occupied by St. Luke's Church, Baltimore. The Rev. Mr. Stanley, of St. Mary's county, said Evening Prayers, assisted by the Rector, the Rev. Mr. Riley, in the Lessons. The Bishop preached and addressed the Candidates, *three* persons were confirmed.

On the seventeenth Sunday after Trinity, September 30th, in the Church of the Ascension, Westminister, after Morning Prayers by the rector, the Rev. Samuel C. Davis, the Bishop, preached, confirmed *two* persons, and administered the Holy Communion.

On Monday, October 1st, in a School-house at Middleburg, Carrol county, in the Parish of the Ascension, after Morning Prayer by the Rev. Mr. Davis, rector of the parish. the Bishop preached, and confirmed *six* persons, addressing the candidates as usual. On the eighteenth Sunday after Trinity, October, 7th, in Christs Church, [Navy Yard,] Washington Parish, D. C., after Morning Prayers by the Rev. W. A. Harris, the Bishop preached, confirmed *fourteen* persons, and administered the Holy Communion.—*Church Advertiser—in Gospel Messenger.*

DIOCESE OF NEW-JERSEY—AUTUMNAL VISITATION.—On Saturday evening, 13th October, in a school-house, at Bergen, the Rev. Mr. Reynolds read prayers, and the Bishop preached, and confirmed *two* persons.

On Sunday, 14th, nineteenth after Trinity, in the old Grace Church. Newark, occupied by the German congregation of St. Matthew, the Rev. Mr. Rose, the Missionnary, read morning prayers, and catechised the children, and the Bishop examined them, confirmed *one* person, and administered the Holy Communion.

In the afternoon, in the same church, occupied for that occasion by tne congregation of Christ Free Mission Church, [whose house of worship is not yet finished,] the Rev. Mr. Watson read prayers, the Missionary, the Rev. Mr. Lowell, administered adult and infant baptism, and the Bishop preached, and confirmed *six* persons. The Rev. Mr. Rose was present.

In the morning, in the hall occupied by the African congregation of St. Philip's Church, the Rev. Messrs. Henderson, Lowell, and Rose, read prayers, and the Bishop preached, and confirmed *six* persons.

On Monday, 15th, in the evening, in Christ Church, Newton, the Rector, the Rev. Mr. Dunn, read prayers, and catechised the children, and the Bishop examined them and preached.

On Tuesday, 16th, in St. Thomas' Church, Vernon, the Rev. Mr. Dunn read morning prayers, the minister, the Rev. Mr. Potter, catechised the children, and the Bishop examined them, preached, confirmed *three* persons, and Administered the Holy Communion.

On Wednesday, 17th, in St. Luke's Church, Hope, the Missionary, the Rev. Mr. Petitt, read morning prayers, and the Bishop preached, confirmed *two* persons, and administered the Holy Communion, assisted by the Rev. Mr. Dunn.

In the afternoon, in St. James's Church, Knowlton, the Rev. Mr. Dunn read prayers, the Missionary, the Rev. Mr. Petitt, catechised the children, and the Bishop examined them, preached, and confirmed *two* persons.

In the evening, in Zion's Church, Belvidere, the Rev. Mr. Dunn read prayers, and the Bishop, preached. The Missionary, the Rev. Mr. Petitt, was present.

OHIO CONVENTION.—This Convention was held in St. Paul's Church, Mt. Vernon, on the 11th inst., about forty Clergymen and thirty Lay delegates were in attendance.

The following amendment to an article of the Constitution was passed:

"Any parish may be suspended from the right of representation in the Convention, and its connection with the Diocese wholly dissolved by a vote of two-thirds of each order, whenever the same shall be deemed conducive to the interests of the Church."

St. John's Church, Cincinnati, Christ Church, St. Mary's and St. Paul's Church, Marion, were received into union with the Convention.

A memorial was read from the Wardens and Vestry of St. Peter's Church, Ashtabula. The memorial, in respectful tone and kindly spirit, sets forth that the Rector and congregation of that parish had never taken part in the controversy between members of the former Vestry and the Bishop, and that on Easter Monday last, an entirely new Vestry was elected. The memorialists therefore, respectfully request a repeal of the resolutions passed by the last Convention, touching the case of St. Peter's Church, Ashtabula. The memorial was referred to a Speeial Committee of five.

On the third day of the session, the Committee reported—recommending the parish of St. Peter's Ghurch, Ashtabula, to comply without delay with the substance of the terms submitted to them by the last Convention, reciprocating the spirit of the memorial, and expressing the hope that ere another year transpires this difficulty will be terminated.

The Report was adopted.

A memorial was presented from the Board of Trustees of the Theological Seminary of the Diocese, asking the Convention to sanction a propositiou to sell a portion of the Seminary domain, and to invest the proceeds, so that the interest alone shall be used, and a sinking fund provided for the extinguishment of the debt. A Committee of five was appointed, and presented a Report. The preamble and following resolutions were unanimously adopted:

1. "*Resolved*, That the Convention are of opinion that the Board of Trustees have full legal authority to sell and convey in fee simple, the lands belonging to said Seminary.

2. "That a sale of a portion of said lands, as proposed by the Board, is expedient not only to enable the Trustees to discharge the debts of the Seminary, but also to enable them to place that Institution upon a better footing as to its income. The remainder of the Report, imposing restrictions on the Board, after discussion, was infinitely postponed.—*From the Western Episcopalian.*

The Bishop states that uo appropriations will be made to Ohio the next year for Missions, and that it will have to trust to its own resources; also that its Diocese on Mission Funds are deficient.

CLERICAL CHANGES.

Rev. J. P. Labagh has resigned the Rectorship of the Church of the Ascension, Gloucester, N. Y.

Rev. J. M. Bartlett, late of Pierepoint Manor, W. N. Y., has accepted the Rectorship of the above Church.

Rev. W. M. Jsckson, from Meade Parish, Upperville, to St. Pual's Ch., Norfolk, Va.

Letters for the Rev. Jas. P. F. Clarke, [late of Manhasset,] should be directed to the care of Wm. Hall, Savings Bank, Brooklyn.

ERRATA.—In the summary of Bishop Whittingham's services on the column, 1st page, for twenty deacons read twelve.

TO CORRESPONDENTS.—We thrnk our reverend octogenarian friend for the very interesting anecdotes relating to Dr. Seabury.

R is received; also E J. W. R. They shall have a place soon.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 23th inst., the Treasurer has received the following contributions:

St John, Waterbury, Conn, one-half, 50; Christ, Reading, Pa, one-half, 17 50; Monumental, Richmond, Va, 7 50; Trinity, Newark, N J, 29 30; St Andrews, Harlem, N Y, 24 50; a parishioner, Great Chiptank par, Md, one-half, 1; S E of the same parish, 5; St Paul's, Brookfield, Conn, 5; Washington and Cople par's, Westmoreland Co, Va, 5; "M", Baltimore, 10; total, 154 80.

THOMAS N. STANFORD, Treas.,
New York, Oct. 30, 1849. 139 Broadway

☞ For sale a Share in the New York Society Library, enquire of the Treasurer of the Domestic Committee or at the office, No. 2 Park Place.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 16th inst, viz:

Fam'y mite box, 1; tithes for foreign mis's, Philadelphia, 8; fam'y mite box, 2 75; thro' W H Hubbard, Esq, R A, Richmond, Va, Mrs C Minon, 1, Mrs M J Davis, 2 50, Mrs Dr Garrett, St Pauls, Albemarle, for Africa, 2, Rev F D Goodwin, Africa, 10, do do, China, 10, Mrs Goodwin, Greece, 10,—35 50; M S Marsh, Esq, Cass Co, Ill, one-half, 7 50; Geo Parrott, Esq, Augusta, Ga, ann, sub for ed, Africa, 40: thro' H Suter, Esq, Theo Sem, Va, col S S, Christ ch, Georgetown, D C, for Africa, 5; St Lukes, Milan, O, 10; "M", Baltimore, 10; S S, Trinity, Newport, R I, for ed, Africa, 10; fam'y mite box, 2; Christ ch, Gardiner, Me, 24; S S, ch of Holy Trinity, Brooklyn, for ed of W H Lewis, China, 12 50, total, 168 25.

J. SMYTH ROGERS, Treas.
New York, Oct. 3, 1849. No. 2 Park Place.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 16th inst, the following contributions, viz.:

From St Paul's ch, Glen Cove, Rev S Douglass, 15 50; St Paul's, Tompkinsville, Rev G Winslow, (special collec) 17 47; St Saviour, Maspeth, Rev Wm Walsh, (special col) 18; Christ ch, N Y, Rev Chas H Halsey, 40 32; H L, don, 100; X L, don, 10; Christ, Sag Harbor, 5; St Mark's ch, Williamsburg, Rev S M Haskins, 8; St Paul's Chapel, N Y, Rev M P Parks, 76 53; total, 290 82.

C. N. S. ROWLAND, Treasurer,
Oct. 30, 1849. 55 Water-st.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 9th inst.:

C Dubois, ann, '48, '49, 4; Wm Moore, do, 4; Miss E Woodruff, do, 4; Mrs J C Babcock, do, 4; J M Rupfer, do, 4; E Haight, ann, 5; Mrs J R V, thro' Mr G P Titus, 6; Stewart Brown, ann, 5; Jas Brown, do, 5; O J Cammann, do, 5; Miss Lawrence, 2; Mrs S Henry Remsen, do, 5; Mrs Gabriel Irving, do, 5; F A Guion, do, 2; W W Wright, ann, '48, 2; R D Van Wagener, do, 2; C Guion, ann, '49, 2; A Journeay, Jr, donation, 4 84; total, 70 84.

J. DAVENPORT, Treasurer,
Oct 23, 1849. 10 Platt street.

☞ The Treasurer embraces this opportunity, to inform the friends of the Mission to Seamen, both clerical and lay, thar the approaching quarter day will probably find it in arrears at least $600, and to ask from such of them as intend to make their usual contributions this fall, to do so at an early day.

He would also remind annual subscribers, that subscriptions for 1848 and '49 are now due, and that much labor in collecting them will be saved the Board of Managers and himself, by these amounts being enclosed to his address.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt o the following donations for the benefit of the poor:

From "R", a half tierce of rice.

LOT JONES, 77 Second Avenue.
New York, Oct. 23, 1849.

THE POOR.

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

By the hands of Mr Jas R Swords, from a "friend," a bondle of clothing.

BENJ. EVANS,
172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, October 30, 1849.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the following receipts, viz:

From C W S, of New Jersey, 10; cash, 10; total, 20.

WM. H. ASPINWALL.
New York, Oct. 24, 1849.

Married.

On the Feast of St. Luke, in Mount Calvary church Baltimore, by the Rt. Rev. W. R. Whittingham, D. D., Rev. Wm. Alfred Jenks to Kate Fitz Bernard, youngest daughter of the late Bernard Whitley Cassidy, Esq., of Tralee, Ireland.

At St. James church, North Salem, Oct. 29th, by the Rev. O. H. Smith, Mr. Everet Lent of Peekskill to Miss Betsey M. Loldell of North Salem.

Died.

In Cincinnati, O., on Thursday, Oct. 25th, "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope," PENNINAH McCOY, wife of Robt. J. Wharton, in the 27th of her ago.

Notices.

CALVARY CHURCH, WILLIAMSBURGH,
ODD FELLOW'S HALL, THIRD STREET, NEAR GRAND.

The Rev. Lot Jones will preach in the above place on Suuday evenıng next, Nov. 4th, when the usual monthly collection will be taken up.

Service commences at half-past seven.

☞ The Standing Committee of the Diocese of New York give notice, that they have requested the Rt. Rev. Dr. Carlton Chase, of New Hampshire, to perform Episcopal Services, if they are desired, in the following churchee in the months of November and December; and that the Bishop has consented to make 6uch visitation, and may be expected in the several paaishes on the days specified in the accompanying list. In appointing the *hour* of Service, the Clergy are requested to have regard to the preceding and subsequent engagement of the Bishop. It is expected, also, that they will see that facilities are afforded for transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available. Bishop Chase will remain in the Diocese util the tenth of December. Application for any additional Services which may de needed, may be made to the Secretary.

By order of the Standing Committee,
WILLIAM BERRIAN, Pres.
BENJAMIN I. HAIGHT, Sec'y.
New York, Oct. 11, 1849.

22nd Sunday after Trinity,	Nov.	4,	A. M.	Monticello.
Wednesday,	"	7,	A. M.	Peekskill.
Thursday,	"	8,	A. M.	Somers.
			P. M.	North Salem.
Friday,	"	9,	P. M.	Paterson.
Saturday,	"	10,	A. M.	Bedford.
			P. M.	North Castle.

New Illustrated Poetical Works.

D. APPLETON & CO. Publish this week Sacred Poets of England and America, from the earliest to the preseent time. Edited by Rufus W. Griswold. Illustrated with Ten Fine Steel Engravings. A new improved edition. One vol. 8vo. cloth, $2,50; gilt side and edges, $3; imitation morocco, $3,50; morocco, $4.

"This is a truly elegant book, both externally and internally, and will be one of the most popular pious presents for the holidays. It is filled with gems of sacred poetry, culled with great care from the most inspired of the religious bards."

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(Mrs. Welby, of Kentucky,) A new and enlarged edition. Illustrated with Original designs by Weir.

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These poems exhibit great impressibility and ardor of imagination, chasted by puirty of taste and delicacy of feeling. The thoughts are generally exalted, the language beautiful, nnd the melody of the rhyme for the most part perfecct.

ATTRACTIVE NEW JUVENILE WORKS.

D. APPLETON & CO. PUBLISH This week as follows:

Home Recreations, a Series of Tales of Peril, and Adventure, Voyages, Travels, &c., by Grandfather Merryman. Col'd Ill, 75 cts.

Tales and Stories for Boys and Girls, by Mary Howitt, 12mo, Ill, 75 cts.

Popular Moral Tales, by the same, 12mo, ill, 75 cts.

Fanny and her Mamma, by author of Mamma's Bible Stories, Bible Scenes, etc., ill, 50 cts.

Aunt Fanny's Story Book for Boys and Girls, ill, 50 cts.

Little Annie's Second Book, in words of one syllable, ill, 38 cts.

Child's Cheerful Companion, with 23 designs by Darley, 62 cts.

City Cries, or, A Peep at Scenes in Town, by an observer, ill, with 24 designs by Croome, 25 cts.

Book of Animals, 12 ill'ns, 50 cts.

Book of Birds, 16 " 50 "

Holiday House, a series of tales by Catherine Sinclair, 12mo, ill, 75 cts.

Picture Story Book, by great authors, and great painters, new ed, ill, 12mo.

D. A. & Co. Will also shortly publish several other attractive New Juvenile Works.

THE OLD WORLD, BY AN AMERICAN.

D. APPLETON & CO., Publish this week, The Old World; or Scenes and Cities Abroad, by Wm. Furness, with a Map of Europe, and illustrations, 1 vol, 12mo, $1 25, without map, $1.

CONTENTS.—England, The Continent. Belgium, France, Switzerland, Holland, Denmark, Prussia, Saxony, Bohemia, Bavaria, Tyrol, Austria, Voyages to Constantinople, Turkey, Voyage to Egypt, Ten Days in Lazasetto.

OBEDIENCE OF FAITH.

SEVEN SERMONS delivered on his visitations the churches in his Dioceses during 1848 and 9. By the Rt. Rev. Silliman Ives, D. D. Bishop of North Carolina. 12mo, cloth, 50 cts. Just published by
STANFORD & SWORDS,
137 Broadway.

BISHOP IVES.—PASTORAL LETTER to the Clergy and Laity of the Dioceses of North Carolina, by the Right Reverend PILLIMAN IVES, D. D. Just Published by STANFORD & SWORDS,
Church Publishing House, 137 BROADWAY.

PATRICK, LOWTH, ARNOLD, WHITBY, & LOWMAN'S Commentary and Paraphases on the Oldand New Testament and the Apocrypha., 4vols: for sale at less than half the subscription price, at the Church Publishing House, STANFORD & SWORDS,
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MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

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WANTED, A Lady, who has traveled, and who has had more than 14 years exyerience, in teaching, wishes a situation, as a governess, in a gentleman's family, or in a seminary. She is competent to teach the English and French Languages, Music on the piano, Drawing, Writing, Needlework, &c.

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Oct. 27,—1849.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

Poetry.

For the Churchman.

The Three Wishes.

Romam in flore, Paulum in cathedra, Christum in carne vidisse.

Three wishes swelled the holy Austin's breast:
First, widowed Rome, in virgin glory drest,
The bride of Art, of Empire and Renown,
The world's fair victor, and the world's fair crown
That he had seen: then that the voice of Paul,
When speaking in Agrippa's judgment hall,
That he had heard: last, that his arms embrace
Had held his Lord,—when He our flesh did grace.
But I, no saint, have other wishes three—
Jerusalem that is above to see;
To hear the words: "Come unto me, thou blest";
While to my lips my Lord's dear feet are prest.

G. H. H.

Selected Matter.

For the Churchmen.

New York, 22d Oct., 1849.

Mr Editor.—The accompanying has so much of the really good and needful, that I should be glad to see it in your paper. Would that some of our *Journals* gave evidence of such a feeling! it would redound to our praise as a nation.

Yours respectfully, R. Court.

From the London Times.

Cholera in London.

It would be as impossible to exaggerate the sentiment of a gratitude which is felt throughout the metropolis at the abatement of the pest from which we are beginning to escape, as it would be to exaggerate the misery which its further continuance would have inflicted. The plague is stayed. Death strikes with a feeble and fitful hand where he so lately smote with so fearful a force. Terror and Despondency, the satellites and companions of Death, are flying before the Power which has destroyed the gaunt destroyer. The streets, which still bear the aspect of mourning and sadness, no longer witness the daily insignia of mortality. One meets, indeed, in every place, the memorials of irreparable losses, and the tokens of lasting grief. In the throng of the Exchange, in the great thoroughfares, in the crowded streets, we jostle against those who have, within a few days, lost their nearest kin. One man, a week ago the happy husband or proud father, has since followed wife and children to the grave. The prattle of infancy and the soft accents of affection have been suddenly hushed in a thousand homes. A havoc has been wrought in innumerable families which a long life will fail to repair. But the plague is already stayed; and, great as the calamity may have been, it is slight compared with what old traditions and modern experience taught us to expect. London has escaped with half the loss sustained in Paris, and a tithe of the destruction which ravaged Moscow, Petersburgh or Delhi.

A termination almost so unhoped for, has filled men's hearts with gratitude. They recognize in the mercy that has arrested the hand of the Destroying Angel, the salvation of this country from all those, the moral and material ills, which have ever followed in the train of great pestilences. Had the disease remained among us for any time without abatement, experience tells us it could hardly have remained without increase. The mortality, which had risen from the usual weekly average of 900 to 3,000, would not have remained many weeks as low as 3,000. Had it gone on in the same ratio, it is hardly too much to say that the whole districts in the metropolis and its suburbs would have been laid bare and desolate. True, this would have happened among the abodes of the very poor. But would the consequences of the affliction have been restricted to these spots? Could whole families have been plunged into destitution, and whole parishes have been desolated by panic, in the offskirts of a huge city, without infecting the other and healthier elements of society? Impossible. Of the plague, which has already, we trust, spent its worst malignity, the deaths which it caused were not the sole nor the most terrible result. The great historian of Greece has depicted in indelible colors the moral which goes hand in hand with the physical pest. We, as a nation, indeed, may not be in the same state as that refined and volatile people, which erected altars to "The Unknown God." But, can any one who knows anything of our great cities, and especially of our greatest, say that, were a pest let loose with unmitigated violence on them or in it, the more destruction of human life would measure the havoc and calamity endured? Would the poorer masses of our population go untainted by that same utter recklessness of all save present gain and present enjoyment—the same indifference to death or life—honor or dishonor—good or evil—which poisoned the minds of the Athenians more tnan the plague destroyed their bodies? The historian of the Great Plague of London bears testimony to the frtghtful immortality, hardness of heart, and savage recklessness which disputed with piety, contrition, and repentance, the dominion over men's minds. In our age the vast increase of population, the more than proportionate increase of luxury and wealth—the great contrast of conditions and fortunes, have all raised us elements of discord, contention, and bitter strife, which were unknown in De Foe's time, but which, in a wide-spread pestilence, might now ferment into anarchy and ruin. The metropolis could not have suffered alone. It would have infected all England. We have escaped these evils. We have escaped panic. We have escaped anarchy. We have escaped national convulsion. There have, doubtless, been great suffering, privation, destitution, and despair inflicted on us. There have likewise been much hardness, selfishness, and cruelty elicited by it. But, still, how little have these been, compared with the probable and almost inevitable consequences of a heavier and wider mortality! For this exemption from all the worst evils of a national pestilence the nation is generally and profoundly thankful.

And, if this be, as we believe it to be, the case, does not an occasion so solemn deserve an expression of sentiments so profound? Should there not be some public and universal recognition of the Might which has stood between the living and the dead—of the Mercy which has spared us the consummation of a dreadful chastisement? We know that there are men who refuse to acknowledge the hand of God in any great dispensation of His providence,—to whom all the vicissitudes of the material world are but the casual results of fortuitous combinations, or the inevitable operations of undetected laws. Fortunately, the majority of mankind have not concurred in ousting the Deity from all concern in the world which He has made. Most men still feel sensible that there is one Omniscient and All Powerful who directs and determines the issues of life and death to men and nations. It is useless to talk of secondary causes. Secondary causes are but the instruments which the Deity chooses to employ. Sickness, famine,* and death, are warnings by which He reminds mankind of their weakness, their helplessness, and their mortality. Every man feels this in his own family, person, and circumstances. The sickness that hurries a favorite child or an affectionate wife to an early grave is is a humbling but effective example of Divine power and human weakness. The palsy that prostrates the strong man in the full flush of health and vigor—the distress and poverty which stun the rich man in the height of his prosperity these are but secondary, often tertiary causes; they may often be traced step by step through devious but connected consequences; but each man, in his own heart, feels them to be the indications of a supreme will and the tokens of supreme power. And when these befall individuals, the prayer is put up in an earnest confidence that He who has inflicted the wound—though He may not heal it—will yet temper the infliction with a blessing.

Doubtless the cholera, like any other phenomenon, either of the corporeal or the mundane system, follows certain definite and ascertainable laws. So does typhus fever, so do hurricanes, so do waterspouts, so do thunderstorms, so do earthquakes. But the laws of which we speak are but a convenient phrase to express the will of the great Lawgiver. He who made, can abate, modify, suspend, or warp them. He who can bid a plague rise in the East, may direct its sinuous course so as to baffle the observations of the most sagacious, and the deductions of the most intelligent. After all, when we have ascertained the law, we are nearly as helpless as we were before. We may foresee a certain number of cases and mitigate a certain number; but the highest degree of knowledge which we attain is, that we know but little about them; and our utmost skill is baffled by contingencies which defy its explanation. One fact ever appears prominent above the rest—that we are in the hands of a higher Power.

And this is a merciful dispensation. Without such, men would stagnate into a moral apathy, and forgetting the existence of a God, would forget the duties which He has enjoined. It is by these visitations that men are reminded that they are weak. But they are also reminded that they are accountable. There never yet was a great national affliction without some previons neglect of public or private duties. The very plague which has visited us was made more violent by the omission of kindly acts and the neglect of beneficent laws. The loss of life and the loss of money which we are suffering are penalties by which Almighty Wisdom punishes the delinquencies of Governments and States. Had we observed the duties of charity and justice more than we have, we should have suffered less than we have. Had we been more devout, we should have been more just and more charitable.

Those who have suffered and those who have escaped the pestilence of this year will need no exhortation to acts of individual devotion and thanksgiving. But the suffering assumed the form of a national suffering; the deliverance has been a national deliverance. The thanksgiving should be national also. The form and mode of it we do not undertake to prescribe. But we are confident that the people of this land will feel it their duty to utter a solemn and public expression of their thanks to Him who has heard their prayer in due season; and that, moreover, they will not forget that the mere expression of thanks, solemnized by whatever ceremonial it may be, will, in a season like this, be but a poor and unworthy homage at the throne of Infinite Justice. There is a sacrifice which should be performed. The graves of our cities have been crowded with the victims of greedy speculation, careless legislation, and frigid selfishness. They who have perished have for the most part perished in fetid alleys, noisome and pestiferous houses, vile and infectious cellars, the structures or properties of which were owned by selfish covetousness, and erected by selfish indifference. Let us take warning from our past stupidity or neglect, and not mock a religious solemnity by persisting in cruelty and apathy. While we allow the houses of the poor to be without air, light, or water, while we taint the breath of the living with the exhalations of the dead, and while we squabble in the midst of a destroying pest about the rights of vestries and commissions, our fast will be but an impious hypocrisy, and our prayers a hideous mummery.

"Is it such a fast that I have chosen? A day "for a man to afflict his soul? To bow down his "head as a bulrush, and to spread sackcloth and "ashes under him? Wilt thou call this a fast, "and an acceptable day to the Lord? Is not "this the fast that I have chosen? To loose the "bands of wickedness, to undo the heavy burdens, "and to let the oppressed go free; and that ye "break every yoke?"

Roosevelt Legacy Case.

Judge Duer, of the Superior Court, in behalf of himself and Judge Campbell, gave an opinion in this case last Saturday. Mr. James J. Roosevelt, of this city, died two or three years since, leaving a large estate, to be disposed of by will. In the first four sections of the will, he makes provision for the setting apart of a considerable portion of his estate, in trust, for the payment of an annuity of $5,000 to his widow, $800 to a daughter, and $300 to a daughter-in law. In the fifth section, he requires the whole of his residuary estate to be divided into *three* equal parts, two of them to be paid to his two sons, and the remainder to the five children of his daughter, Mrs. Bailey. One of the sons having died without heirs, a codicil (the second) was attached to the will, providing that the residuary estate should be divided into *two* equal parts, instead of *three*, one to be paid to his surviving son, and the other to the children of Mrs. Bailey. The sixth section makes a similar provision in reference to similar assets. The seventh section of the will provides that, after the decease of the annuitants, the *trust* funds also should be divided in the same manner the as residuary property, as directed in the fifth section.

Some time previous to the decease of the testator, one of the children of Mrs. Bailey, Rev. James R. Bailey, forsook the Protestant Episcopal Church, of which he had been a priest, and took Orders in the Roman Catholic Church. Whereupon Mr. Roosevelt affixed another codicil (the third) to his will, in the words following:—

"Whereas, in the 5th section of my last will and testament I have bequeathed to James Roosevelt Bailey, son of my daughter Grace, a portion of my estate, and whereas the same James, once a minister of the Gospel in the Protestant Episcopal Church, has renounced the faith of his fathers, and is now a priest in the Roman Church, and as I deem it neither just nor right that any part of the property which God has given me should be instrumental in building up a faith which I think erroneous and unholy, I do hereby, by this codicil, which I declare to be a part of my last will and testament, annul and make void the afordsaid bequest, and bequeath it to the Union Theological Seminary, in the city of New York," &c.

The will was contested by Mr. Bailey. He claimed that the codicil affected only the fifth section, and that the Seminary was thereby entitled to only one fifteenth (i. e., one fifth of one third) part of the *residuary* estate, and to no part whatever of the estate now in *trust*, and that Mr. Bailey was entitled to the tenth (i. e., the fifth of one half) part of his deceased uncle's portion, according to the terms of the codicil disposing of this part.

The Court have decided, that the Seminary are entitled to two thirds of all the funds and stocks now in the hands of the executors awaiting the issue of this suit, and also of those accruing under the sixth section, which would have been the portion of Mr. Bailey under the will and second codicil. That Mr. Bailey is entitled to one third (being the difference between one tenth and one fifteenth) part of the residuary estate, and to his full tenth part of the trust fund after the death of the annuitants.

The Court admit, in their opinion, that Mr. Roosevelt plainly intended wholly to disinherit his grandson, and that he has fully expressed this intention in the third codicil. But it is also their opinion, that Mr. Roosevelt failed to secure his intention, by limiting the application of the codicil to the particular bequest in the fifth section, viz., a fifteenth share of the residuary estate. This share, by the lapse of that part (one third) which would have fallen to the son who died, was increased to a tenth share. But the Court ruled that the Seminary was not entitled to this increase, as it formed no part of the bequest in the fifth section.

It was contended, and we think very properly, by the counsel for the Seminary, that the second codicil should be taken as an emendation, or republication of the will, and that they were accordingly entitled to the whole of the tenth part of the residuary estate. If an appeal should be taken, it will probably be on this point, inasmuch as the will of the testator is manifestly defeated in part by this decision. Mr. Roosevelt declared that it is "neither just nor right that *any part* of the property which God has given him should be instrumental in building up a faith which he thinks erroneous and unholy," and, therefore, he determines to put it out of the power of Mr. Bailey to make any such disposition of *any part* of it. But if the parties abide by the decision of the Court, Mr. Bailey will have a considerable sum at his disposal for this purpose. Great dissatisfaction, we understand, has been felt on the part of many friends of Mr. Roosevelt, with such a singular opinion.

Should the case not be appealed, the Seminary will come into immediate possession of about *twenty-five thousand* dollars, and be entitled to a further sum by the sixth section of the will.—*Presbyterian.*

Advertisements.

WINTHROP'S LECTURES.—Lectures on the Second Advent and other important subjects by the Rev. Edward Winthrop, A. M., Rector of St. Paul's church, Norwalk, Ohio, and formerly Professor of Sacred Literature, at Lexington in the Theol. Sem. of the Prot. Epis. Church in Kentucky.

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The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

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References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. aug 11 tf.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

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Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,

Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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H. W. SWEETZER. Principal.

Oct. 13.—4tis

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The best of references will be given.

Address C. S., at this office.

Oct. 20, 1849.—4t$

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NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J. Sept 22, 2m.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.

Sept 1—3m

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March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.

Dr16,tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf.

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.

Apply at this office.

Sept 29—tf

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the stndies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particulnr attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M.,
Principal of the Classical Department.
EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

Brooklyn.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq., Edgar J. Bartow, Esq.

Newark.—Joel W. Condit, Esq., C. M. King, Esq.

August 25—1 mos.

COLLEGE OF ST. JAMES, Washington county, Md.

The eigth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the *College*, all the usual classes, under a full corps of Professors, have, for several years, been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent commencement the *third* graduating class received their academical degrees.

In the *Grammar School*, which immediately adjoins the College, the Preparatory classes are carefully trained by competent Instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The Mercantile Department embraces those *partial* members of any of the Collegiate or Preparatory classes who may be preparing for the Counting-Room or other non-professional life. Such students are admitted to all the priveleges and advantages of their several classes substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge covering all the academical and domestic expenses, is $225 per session of ten months. The rules of the College carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned to whom appiication may be made for copies of the "Register" of the College, or for further information, as well as for the admission of pupils.

JOHN B. KERFOOT, Rector &c.,

August 11,–2m College of St. James, P. O., Md.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particulcr attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY,
REV. E. PUNDERSON, } Rectors.

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,–tf

FOR Church Cushions—Crimson, Maroon, Drab Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by

F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.

THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—t f

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
John P. Yelverton,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
John Wadsworth,
S. M. Cornell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Pell,
David C. Colden,
Alfred Edwards,
Henry Wells,
William Betts,
Joseph Blunt,
Isaac G. Pearson,
William Moore,
Zebedee Cook,
Jonathan Miller,
David A. Comstock,
Robert Schuyler,
James Chambers,
Joseph Tuckerman,
Wm. J. Bunker,
Moses H. Grinnell,
Eugene Dutilh,
Francis S. Lathrop,
John C. Thatcher.

JOSEPH B. COLLINS, President.

——— ———, Secretary.

MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall-Street.—This Company was incorporated by an Act of the Legislature of this State, and has now been in successful operation upwards of four years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans ot the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this Company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent thereof may be paid in cash, and a note, with interest at six per cent, given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and wiil continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., No. 25 Laight-St.; Cornelius R. Bogert, M. D., No. 5 St. Mark's Place.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M. D.
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Kendall,
John C. Beach,
Pliny Freeman,
William Barton.

Aug. 25—tf.

REPORT FOR SEPTEMBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st August, 1849, exceeding 872,000 dollars.

This institution, during the month of September, issued one hundred and twenty-seven new Policies, viz:

To Merchants	40	To Physician	1
Mechanics	16	Dentists	2
Clerks	19	Farmers	5
Lawyers	3	Editors	2
Manufacturers	5	Agents	4
Broker	1	Captains	4
		Other occupations	25
	84		43
Lives insured			127

JOSEPH B. COLLINS, President.

Isaac Abbatt, Secretary.

Minturn Post, M. D., Physicians, Oct 1—2t

REPORT FOR SEPTEMBER.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of September, 1849, One Hundred and two new Policies, viz.:

To Merch'ts and Traders	21	To Physicians	4
" Manufacturers	13	" Lawyers	3
" Mechanics	15	" Brokers	2
" Ladies	8	" Teachers	3
" Clerks	14	" Druggists	4
" Artists	2	" Farmers	2
" Public Officers	2	" Engineer	2
" Agents	4	" Other Oocupations	3
	78		24
Total new policies in September.			102

Surplus of the Company exceeds. $800,000

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Sept. 8.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also, the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.

George H. Swords Agent, 116 Broadway, N. Y.

m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

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REV. WILLIAM W

PUBLISHED

Daily Pub

PUBLIC WORSHIP is c
this city, and Brooklyn, as f
In Trinity Church, ...
In St. Luke's Church . .
Holy Communion every
Sunday in the month, at th
In St. Clement's Church .
In Calvary Church . . .
In Church of The Annunc
In Church of The Holy C
On Fridays, evening Pray
and on Saints' Days a se
fertory, at 11 o'clock A. M.
In Emmanuel Church . .
In Church of The Holy A
In Grace Church Brookly

Calendar f

11. Twenty-Third Sunda
18. Twenty-Fourth Sunda
25. Twenty-Fifth Sunday
30. St. Andrew, the Apos

DECE

2. Advent Sunday.
9. Second Sunday in Ad
16. Third Sunday in Adv
19. Ember Day.
21. St. Thomas the Apos
22. Ember Day.
23. Fourth Sunday in Ad
25. The Nativity of our L
commonly called Christmas
of Psalms for the day.]
26. St. Stephen the Marty
27. St. John the Evangelis
28. The Holy Innocents.
30. Sunday after Christma

Thanksgiving Days, Appoint
November 15. New Ham
" 29. Massachu
" " Pennsylv

☞ The Proper Service f
ately before the Family Pray

Poe

To a lit

WHO HAVING BEEN BAPTIZED,
OUR SAVIOUR'S BAPTISM, W
SEE THE BAPTISMAL DOVE H

Thou errest not, dear child:—
Winging its circlet 'round
While through the falling dr
And o'er Life's skies, a he

'Tis true thou canst not catc
Thou canst not *see* the flu
Yet 'tis a certain dweller in
Whose flowers and bl
spring.*

And on through morning y
noon-day,
Still 'round thine head this
But thou must follow on whe
Or else be left alone, and s

And it would nestle daily in
If thou but keep that fitly
And resting sweetly there, w
Such as from earth there n

And as, while toiling up this
Its wooing notes beguile th
So shall its angry beak caus
When to the world you yie

Then let it hover 'round:—le
Repel this pilgrim from yo
For while at first, though yo
It may at last away, nor c

Oh would that new-born men
Nor only rest on witness
But trust the nerve of soul, a
That Spirit Doves still 'rou
Chelsea.

*"Heaven lies about us i
worth.

Selected

Report of the Standi
Diocese of New
[Cont

II.—New

The approval of the C
and obtained to the Inc
ng churches.

The Church of the I
City of New York;
Brooklyn; Grace chur
Calvary church, William
the Transfiguration, Ci
Church of the Mediat
St. Thomas's church, An
The Church of St. Jam
Westchester county.

An application has als
Corporation styled Chris
for the approval by this
of Incorporation. A r
granting of such approva
from the Wardens and
church, Castleton, the
investigate the case, and
liberations was, that th
circumstances, approve
tion of Christ church, N
consent of the Rector of
tleton, to the organizatio

Notice has also been
tee, of the formation of
the Parish of St. Ann's
intended erection of a ch
Paul's chapel, Morrisani

III.—Candidat

The number of Candi
the Diocese is thirty-f
list of their names, with
sion respectively:

Thomas Gallaudet,
John H. Garfield,
William A. M'Vickar,
Prince Loveridge,
Henry F. Greene,
William T. Webbe,
John J. Elmendorf,
John H. Hopkins, Jr.,
Byron Mix,
Beverly Robinson Betts
Philander K. Cady,
John W. Moore,
Edward Moyses,
J. Leander Townsend,
William S. Coffey,
J. Jerome Townsend,